THE CONCEPT OF MIND IN INDIAN PHILOSOPHY

A THESIS

Submitted

for the Degree of

Doctor of Philosophy

in Sanskrit

by

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1990

CERTIFICATE

This is to certify that **Smt. M.A.Jayashree** prepared this Thesis entitled " **The Concept of Mind in Indian Philosophy** " for the Degree of Doctor of Philosophy in Sanskrit under my guidance.

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ACKNOWLEDGEMENT

Investigation of a Profound topic such as the human mind is beset with many hurdles and scarcely visible pitfalls. I have been most fortunate in having the able guidance of Sri K.T. Pandurangi who has steered me all these years towards the completion of the thesis. I owe him a debt of deep gratitude for the invaluable suggestions and countless hours generously given to improve the contents of the thesis.

I am most thankful to Dr M. Shivakumara Swamy, Professor & Head of the Department of Sanskrit who has provided all facilities for carrying out research. The ideas given by him have greatly enriched several portions of the thesis.

I am much indebted to Late Sri. M.A. Krishnaswamy, Reader, Department of Sanskrit, Bangalore University and Vidwan Sri. M.A. Lakshmithathachar of the Academy of Sanskrit Research, Melkote, for the many important references and scholarly inputs which gave me new insights into the Mind.

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I would like to place on record the enthusiastic help received from Dr Sujnana Murthy, Department of Sanskrit, Particularly in coping with the formalities connected with the Ph.D programme.

My husband, Sri. M. G. Narasimha, has been a source of strength during the years of preparation of the thesis. But for his sympathetic understanding and the unflinching and dedicated support given by my brother Sri. M.A. Narasimhan, the thesis would not have reached completion Other members of my family have shown utmost consideration for the problems of a housewife having academic pursuits and have established a congenial environment in which research could be pursued. I am very grateful to all of them fo r their perception, support and affection. I alway s remember with pleasure the loving care of Smt. Susheela Pandurangi who has treated me as a member of her own family.

The publication of this thesis on a subject of great antiquity has been made possible by most modern computer techniques and I wish to thank Sri. K.V. Sampath Kumar of the Sreekantha Enterprises for his skilled effort in bringing out the thesis in a neat form in record time.

M. A. JAYASHREE

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List of Abbreviations

ईश उप	ईशावास्योपनिषत्
केन उप	केनोपनिषत्
कठ उप	कठोपनिषत्
प्रश्न उप	प्रश्नोपनिषत्
अथर्ववर्ण उप	आथर्वणउपनिषत्
मांडूक्य उप	मांडूक्योउपनिषत्
मुण्डक उप	मुण्डकोपनिषत्
तै उप	तैत्तिरीयोपनिषत्
ऐ उप	ऐतरेयोपनिषत्
छां उप	छांदोग्योपनिषत्
बृ उप	बृहदारण्यकोपनिषत्
सां का	साङ्ख्य कारिका
सां	साङ्ख्य सूत्र
सां प्र भा	साङ्ख्य प्रवचन भाष्य
यो सू	योग सूत्र
यो सू भा	योगसूत्रभाष्य
का	कारिकावली
सि मु	सिद्धान्तमुक्तावली
द्र सं	द्रव्य संग्रहः
द्र सं व्या	द्रव्यसंग्रह व्याख्य
स द सं	सर्व संग्रह संग्रहः
वे·सा	वेदान्त सार
वे प	वेदान्त परिभाषा
सि ले सं	सिद्धान्तलेशसंग्रह
य म दी	यतीन्द्रमतदीपिका
त सं	तत्त्वसंख्यानम्

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अनु ·क्या	अनुवाक्यानम्
न्या सु	न्या यसुधा
वि त नि	विष्णुत्वनिर्णय
म भा त नि	महाभारत तत्वानिर्णयं
ब्र सू भा	ब्रह्मसूत्रभाषा
प्र प	प्रमाणपद्धति

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Diacritical Marks Chart

अ-a	आ - ā	इ - i	ई - ī	उ - u	ऊ - ū
ऋ - ṛ	ॠ - ṝ	ए - e	ऐ - ai	ओ - o	औ - au
	अं - ṁ	अः - aḥ			

k	kh	g	gh	n
क्	ख्	ग्	घ्	ङ्
c	ch	j	jh	n
च्	छ्	ज्	झ्	ञ्
ṭ	ṭh	ḍ	ḍh	ṇ
ट्	ठ्	ड्	ढ्	ण्
t	th	d	dh	n
त्	थ्	द्	ध्	न्
p	ph	b	bh	m
प्	फ्	ब्	भ्	म्
y	r	l	v	ś
य्	र्	ल्	व्	श्
ṣ	s	h		
ष्	स्	ह्		

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CHAPTER - I

INTRODUCTION

The study of the nature and functions of the Mind, and the relation between the Mind and the Body has been a fascinating subject both in the Western and Indian Philosophies.With the advent of modern psychology another dimension has been added to it's study.

Is there a Mind distinct from the body, is a question that is raised both in the the west and in India quite from an early time. Upaniṣads raise this question in a big way and affirm the existence of the Mind as distinct from Matter. Later systems of Indian Philosophy systematise this concept and work out its Ontological, epistemological and psychological aspects in detail.

For the expression Mind, there is no corresponding Sanskrit expression that brings out all shades of the meaning of this expression. Therefore, it is better to explain the import of the expression Mind, bring out the different shades of its meaning, and point out the relevant Sanskrit expressions. Philosophical categories

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and the concepts of one philosophical tradition do not exactly agree with the philosophical categories and the concepts of another philosophical tradition. Therefore, no philosophical term of any two traditions exactly agree.

Generally the expression Mind stands for the entire subjective side as against Matter which stands for the objective side. Mind is a thinking substance while the Matter is non- thinking, according to Descartes. The whole universe is classified into Mind and Matter. From this point of view, the corresponding sanskrit expressions will be *Cetana* and *Acetana*. Mind is *Cetana* and Matter is *Acetana*. The expression mind is also used in the sense of soul, self or ego. In this sense the corresponding sanskrit expressions will be *Ātman*., *Jīva* , *Asmadpada-Vācya*. The expression Mind is used to convey the entire universal consciousness, the Universal Mind as against the Individual Mind. This universal consciousness principle is designated by the terms *Brahman, Paramātma, Paramacetana* etc in Indian tradition. Thus the expression mind stands for Cetana in general as well as , *Ātman* or *Jīva*-the Individual Self or soul and *Brahman, Paramātma* or the universal self *Paramacetana*. One has to understand one of these meanings depending upon the context. An important point to be noted here is that all these meanings distinguish the mind from matter. Mind represents the spiritual and

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conscious being while matter represents non- spirtual, non-conscious side of the universe. Whether both these are ultimate, and what is the relation between these two, are the questions that will be examined in due course.

In the writings on Indian philosophy, the expression Mind is also used in the sense of ' *Manas* ' which is material according to most of the systems of Indian philosophy. It is not the subjet or knower, nor it is of the nature of consciousness. It is only an instrument of knowledge. It is an aid to the knower. By itself, it does not undergo any experience. It only provides experience to the knower. This ' *Manas* ' is also translated as mind in the writings on Indian philosophy. We will examine its propriety or otherwise later. In any case. the usage of the expression 'Mind ' in the sense of '*Manas* ' is current. Therefore , the study of ' *Manas* ' also has to be included in our study of the concept of Mind.

The knower, the knowledge and the instrument of knowledge constitute the areas of investigation , in our study of the concept of Mind. The characteristics and the relation among these three will be examined in detail. In respect of the relation between the knower and the knowledge, broadly, there are three views, viz., 1. Knowledge is an essential characteristic of the knower., it is the very essence of the knower.

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2. Knowledge is an attribute of the knower. It is not his essential characteristic but only an attribute or a quality of the knower.

3. There are two varieties of knowledge. viz., one that is an essential characteristic of the knower, the second, that is externally provided. These represent the different metaphysical views in respect of the self or the knower and the knowledge. The instruement of knowledge are ' *Manas* ' and Indriyas i.e. , sesnes. Sometime the term *Antaḥkaraṇa* is also found. *Manas* and *Antaḥkaraṇa* are not exactly synonyms. The nature of *Manas* and *Antaḥkaraṇa* are described differently in different systems. So also is the nature of the Self or the Soul. In respect of the relation between the self and *Manas* or *Antaḥkaraṇa*, there are broadly three views. 1. *Manas* is different from the self or the knower. 2. *Antaḥkaraṇa* is a constituent of the knowing self or the empirical self. 3. The knowing self itself functions both as an Agent and an instrument in certain respect, and also has an external '*Manas*' in other respects. These differences are due to the difference in respect of the metaphyscial position of the respective philosophical systems and also the epistemological pro-cedure.

The Ontology of *Ātman* and *Manas* are discussed a good deal in Indian philosophy. The existence of *Ātman* is established both by a kind of intuitive perception and speculative arguments. In

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majority of the systems *Ātman* is spiritual and self-conscious,. It is a substratum for cognitive, Volitional, and emotional functions.

Though it is spiritual, it functions through a physical body. Two levels of physical vestures are thought of for the *Ātman*. One is subtle body designated as *Sūkṣma-śarīra* or *Lihga śarīra*, and the other is gross body i. .e., *Sthūla śarīra* made out of the five elements viz., *Prthvi, Ap, Tejas, Vāyu* and *Ākāśa*. This *Ātman* or self is eternal. In majority of the systems it is *Vibhu* (all pervasive) but in one or two systems it is considered to be atomic with a capacity to function throughout the body. It is only the *Cārvāka* system that denies *Ātman* and envisages the evolution of consciousness in the matter itself by a certain combination of matter. This view of the *cārvāka* is *Dehātmavāda* i.e., the theory of the body itself as self. Similarly, the views that the *Manas* itself is self, all senses together constitute self are also discussed. Though these views were not particularly held by any system, these were discussed as possible alternatives for the concept of a separate *Ātman*,and rejected. The Buddhists on the other hand deny the matter and envisage that the matter is a projection of the mind. It is interesting to note that similar discussions were carried on in western philosophy also in respect of self or soul. Plato considred the soul to be a distinct immaterial essence being, imprisoned in the body.

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emphasized the essential unitary spiritual character of the Mind. Different theories of the mind prevalent in the western philosophy could be broadly classified into three groups viz., 1. Materialistic theories, 2. Dualistic theories 3. Idealistic theories. The Indian theories of *Dehātmavāda, Prakṛti-Puruṣavāda* and *Vijñānavāda* broadly correspond to these. The doctrine of *Ātman* occupies a central place in Indian philosophy. The study of the concept of *Ātman* is a major area of the study of the concept of mind.

Manas is material and atomic. It is also designated as *Citta, Cetas, Hṛdaya* etc. Its location and movement in the waking, dreaming and deep sleep states is discussed in detail. This will be noticed in the relevant contexts.

Antaḥkaraṇa concept largely figures in *Saṁkhya* and *Advaita* systems. *Buddhi ,Ahaṁkāra* and *Manas* are treated as its constituents in *Sāṁkhya*, while *Manas, Buddhi, Ahaṁkāra* and *Citta* are considered as its functional names in *Advaita* assigned to *Antaḥkaraṇa* itself in *samkhya*, the Puruṣa remaining only in the background. In *advaita* also these are the functions of *Antaḥkaraṇa* but the *Caitanya* is very much present there.

In Indian tradition psychology was not developed as a separate branch of study till recently. However, good many observations are found in Upaniṣads detailing the volitional and

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emotional functions of *Ātman* and *Manas*. The experiences of waking, dreaming and deep sleep state are analysed. In later systems also these are discussed as the qualities of *Ātman* and the transformations of *Manas* and *Antaḥkaraṇa*. Consciousness, no doubt is the chief characteristic of *Ātman* but bliss is also an equally important constituent. A *Sat, Cit* and *Ananda* constitute the essential characteristic of *Ātman* and *Brahman*. The self is not merely a conscious entity but it is also a blissful entity. Some times, *Kāma* is also stated to be a basic feature. While describing the nature of *Ātman* and *Manas*, volitional and emotional aspects are given as much importance as the coditional aspect.

Utmost importance is given to the consideration of knowledge in Indian philosophy. Different theories of truth and error are promulgated. Extreme views like there is no true knowledge at all, and all knolwdge is true knowledge are held. Stages of knowledge like *Nirvikalpaka* - indistinct and *Savikalpaka*-distinct, *Vyavasāya* and *Anuvyavasāya*- knowledge and awareness are worked out. The nature of memory, recognition , doubt etc are discussed. A whole system of epistemolgy, envisaging different modes of cognition such as perception, inference, verbal testimony etc, is worked out. The problem whether the validity of knowledge is self-evident or needs verification is discussed in detail. Though

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the theory of knowledge constitutes a different area by itself and epistemology also constitutes another major area of study, investigating the role of the Mind in these areas is certainly a part of the study of the concept of Mind.

Therefore, to the extent to which a reference to these is necessary to clarify the concept of Mind in the respective systems, such a reference will be made. Ontology, epistemology and psychology have a bearing on each other and therefore, while discussing one aspect, reference to the other aspects becomes necessary.

The concepts of *Ātman*, *Manas* or *Antaḥkaraṇa* and the cognitive and emotional functions of these, no doubt, constitute the major area of the study of the concept of Mind, but an equally important area is the relation between the Mind and the Body.

The questions that arise out of this problem are three.

1. Whether the Mind is only a function of the body or is there any separate or independent entity called Mind.
2. Whether Matter is only a projection of the Mind or is it a separate and an independent entity.
3. If the two are different, what is the relation between the

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two. Which of them controls the other. These questions form the very core of the philosophy of Mind. This is raised both in the Western and Indian Philosophies. It is not possible to go into all the arguments, for and against in this respect. But the chief points have to be noted and critically examined.

Another special area of study, particularly, in Indian tradition of the philosophy of Mind is that of the Universal Mind and the Individual Mind. The Universal Mind is termed as *Brahman, Paramātman, Īśvara, Paramapuruṣa* etc., while the individual mind is *Ātman, Jīva, Puruṣa* etc., The Universal Mind is the central principle of the Universe. It is the ground of the whole universe. Its relation with the rest of the world is envisaged in three ways: 1. The rest of the world is a transformation of this Universal Mind. 2. Rest of the world is projected on it. 3. The Universal Mind is only an agent or efficient cause while the rest of the world is a transformation of a Primordial Matter. In some systems such a Universal Mind is altogether dispensed with. These systems do not accept *Brahman* or *Īśvara* or a *Parama Puruṣa*. It is interesting to note that even an orthodox system like *Pūrvamīmaṁsa* does away with *Īśvara*. This problem of the Universal Mind and its relation with the rest of the world is also a major problem . It is a fundamental problem for systems like *Vedānta*.

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The relation between the Universal Mind and the Individual Mind is also envisaged in three ways. 1. The Universal Mind itself gets bifurcated into Individual Minds. 2. The two are distinct but are very intimately connected. 3. The two are different, but the Individual Minds are entirely dependent upon the Universal Mind. Whatever is the way these are related, one thing is clear that both these consist of *Sat*, *Cit* and *Ānanda*.' A Special point of the Indian concept of Mind is, it is not only a conscious being but it is also a blissful being. In fact, its dynamism is more due to its blissful nature and urge to find fullest expression for this aspect of its nature, rather than the mere fact of its being a conscious being. Upaniṣads particularly bring out this aspect of the Mind. This bliss should not be confused with the ordinary pleasure. This bliss is the very basic characteristic of the Mind.

The study of the Mind as a conscious entity takes our study beyond human beings also. Animals, birds and many other creatures are conscious beings. Some of these have thinking capacity and feelings also. We do find a mention of these aspects in our sacred literature and medical literature. Systems like Jaina system especially make a note of this in the context of their ethical teachings. Therfore, a brief reference to this aspect will also be made.

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To gather the Indian thought on the above issues of the concept of Mind, it is proposed to collect observations from ten principal Upaniṣads and a few other upanisads that especially deal with the Mind. *Sāṁkhya* and *Yoga* Systems, *Nyāya-Vaiśeṣika, Mimāṁsa* and the three school of *Vedānta, Jaina* and *Bauddha* systems. A study covering such a vast area has to be naturally selective but not exhaustive. Therefore, the thoughts on the central issues of the concept of Mind will be especially gathered and critcally analysed. For details, references will be provided. Our objective is to present the Indian thought of Mind with a Critical perspective so that modern scholars of psychology, social anthropology, mental health etc., may utilise it for their interdisciplinary study and have an idea of the Indian perspective of the Mind.

A Few studies on the concept of Mind in Indian tradition have already appeared. These are of two types :

1. Study of the concept of Mind purely from psychological point of view mostly deriving the material from Yogasutras and comparing the same with modern psychological approach.

2. Study of the concept of Mind from philosophical point of view giving a narration of the views of different systems.

In addition, there are books on specific topics like consciousness, bliss, *Ātman*, *Yoga* etc. These adopt a single point of

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been a need to bring the philosophical aspect and specific issue in a wider perspective. It is also necessary to maintain academic norms in dealing with such subjects, without any commitment to this or that system, or a subjective approach. Keeping this in mind, an attempt is made in the foregoing chapters to present the Indian thought on the concept of Mind.

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UPANISADS

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CHAPTER -II

Upaniṣadic thought on the Nature of Mind

The Upaniṣads contain the richest thought on Mind. The chief purpose of the Upaniṣads is the discovery of the Self and the Universal Self. The Upaniṣads use the expression *Ātman* and *Brahman* to refer to these. Ordinarily *Atman* refers to Self or Individual Mind while *Brahman* refers to Universal Self or Universal Mind. But *Ātman* is also refered as the Universal Mind in some passages. In fact, the demarcating line between the two is very thin. Comprehension of one is utilised as a step to the understanding of the other. The relation between Ātman and *Brahman* is also variously described as 1) Identical ii) Main and subordinate iii) Similarity and dependence etc. The Chief characteristics of the Mind, both Individual and Universal are *Sat,Cit,* and *Ānanda*, i.e.,Reality, Consciousness and Blissfulness. These three are the fundamental characteristics. While ' *Sat* ' is the only characteristic of matter, the other two, viz consciousness and bliss distinguish the Mind from Matter. The characteristic, blissfulness distinguishes the Indian concept of mind from that of Western and modern concept of Mind.

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These three characteristics viz *Sat,Cit,* and *Ānanda* represent the Ontological, Psychological and Aesthetic dimensions of the Mind. Though these three characteristics are equally fundamental, bliss is given the utmost importance. This adds the dimension of value to the Indian concept of Mind. This characteristic of bliss is not the same as empirical happiness, joy, or pleasure. It is the source of these psychological states and the very essential characteristic of the Mind.

Four approaches to the study of Mind:-

The Upanisads investigate the Mind from four points of view: 1. Ontological 2. Psychological 3. Epistemological and 4. Value point of view. While investigating Ontologically, the questions raised are : What is the source or the first cause of this Universe. Is there a Self or Mind beyond the body, senses, thought, and other Psychological states. What is the impelling force behind our physical and psychological activities, and similar other questions that establish the existence of Mind as an Ontological entity.

In investigating Psychologically, the conditions of waking, dream, and deep sleep states are examined and a fourth state called *Turīya* is envisaged wherein the Self or Mind beyond these psychological states could be identified. The analysis of these psychological states occur in more than one Upaniṣad, but

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Māndūkya Upaniṣad is especially devoted to this topic.

Epistemologically, while the Individual Mind could be ascertained introspectively and intuitively, the Universal Mind needs a higher level of mental concentration and even transcending the very level of mental comprehension. But both are beyond ordinary sense perception and the logic derived from the laws of ordinary experience and facts. Speculative method is also employed. But it is only to analyse the experiences and to go beyond ordinary experiences.

It is the value point of view that is the main concern of Upaniṣads. For them the very emergence of the Universe is purposive, the functioning of the very first principle is planned and purposive. Upaniṣads are fond of commencing their discourse with the remark ' *Tad aikṣata* ', ' He thought.' The goal of such planned and purposive activity is the realisation of bliss. The realisation of bliss and the release from the conditioning by the matter are the goals. A study of Upaniṣadic thought on the concept of Mind from these four angles will give us a very fascinating picture of the Indian concept of Mind.

Is there an *Atman* beyond the body ? .

Among the Upaniṣads, it is Katha Upanisad that pointedly

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raises the question [1]whether there is Atman or Mind beyond the body and whether it continues to exist after death. The discource given by Yama in response to this question raised by *Nacketa* gives an exposition of *Atman* both in its Individual Self aspect and the Universal Self aspect. In some verses the features of both these are mentioned in a mixed way. Some of the features are common to both. We will first note the common features and then, proceed to mention the special features of each.

[2] The *Atman* has no birth and death. It does not arise from any. It is eternal and ever present. It is not destroyed when the body is destroyed.

[3] The *Atman* is smallest of small and biggest of big, that is to say, it has no physical dimension.

The *Atman* remains in the body without being affected by the mutilation of the body.

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1 येयं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः ॥ कठ. उप. I.1.19

2. न जायते म्रियते वाविपश्चित् नायं कुतश्चित न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ कठ.उप. I-2-18

3- अणोरणीयान् महतो महीयान् आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोकः धातुः प्रसादान्महिमानमात्मनः ॥ कठ.उप. I- 2-20

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[4] The *Ātman* is without the qualities of sound, colour, taste, touch , odour that are the qualities of physical entities.

These are common features of both the Individual Self and the Universal Self. These distinguish them from matter.

The special feature of the Individual Self is, his functioning with the aid of his senses using his intellect, and thinking capacity. This is described with the metaphor of a chariot and charioteer.

[5] The body is the chariot, the Ātman is the chariot owner, his intellect is the charioteer, his Manas is the rein, the senses are horses, the objects are the paths and the Self is the enjoyer.

This metaphor brings out two important aspects of the concept of Individual Self or Individual Mind viz He is the enjoyer of the objects and he has a set of physical aids for it. Even his intellect and the faculty of thought are the instruments but not the very Self. So the Self or Mind is not merely a mental state, intellect or the faculty of thought, nor it is a mere co-ordinated functioning of

4- अशब्दमस्पर्शमरूपमव्ययं तथा अरसं नित्यमगन्धवच्च ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ।। कठ.उप. I- 3-15

5- आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।। कठ.उप. I-3-3

इन्द्रियाणि हयान्याहुः विषयांस्तेषु गोचरान् ।
आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।।

कठ.उप. I-3-4

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senses. Just as the owner of a chariot is a different person from the chariot and it's equipments ,the Self is different from the body and it's equipments. This rules out the suggestion that the mind is merely a name given to mental states or a co-ordinated functioning of senses.

[6] The fact that the self or the mind is distinct from matter and its role is superior to those of senses, intellect, and Manas, is stated in another way,

The objects attract the senses, the Manas or thought (thinking faculty) controls the senses, the discriminating intellect controls the thought, the primordial matter is the basis of these, and the *Puruṣa* i.e. The Self or Mind is superior to this. Serving his purpose is the goal of all these. This sets the value of serving the purpose of Purusa by Matter through the physical apperatus of body, senses etc. Speech and thought are the most important aspects of human personality, Both these are controlled by the Self or Mind.

Now, the question arises, as to Why these senses

6- इन्द्रियेभ्यः परा हि अर्थाः अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ।।
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ।। कठ. उ. I-3-10,11

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thought and intellect do not help the Self to know itself. [7] This is answered by pointing out that these senses are structured in such a way that they only enable the Self to cognise the outside objects. These tempt him to enjoy the outside objects. One has to turn back from these to see himself. [8] The Self or Mind is that which cognises the objects and their physical qualities viz sound, colour, taste etc. The physical qualities and objects cognised through the senses prove that there is a cogniser. Therefore, instead of trying to cognise the Self or Mind by the senses, the Self has to be envisaged as a cogniser. This is an approach of ascertaining the knower from the known.

[9] Another way of ascertaining the knower or the experiencer is to make a reference to the waking, dream and deep sleep states. The substratum of these psychic states is the Self or Mind.

The *Katha* Upanisad distinguishes between life breath

7- यच्छेद् वाङ्मनसि प्राज्ञः तद्यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति तद्यच्छेद् शान्त आत्मनिः ।। कठ. उ. I-3-13

8- पराञ्चिखानि व्यतृणात् स्वयम्भूः तस्मात्पराक् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत् आवृत्तचक्षुरमृतत्वमिच्छन् ।। कठ. उ. II--1-1

9- स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।। कठ. उ.II-1-4

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and mind. [10] *Prāṇa* or life breath is not to be confused with Self. In fact, one will not survive by mere *Prāṇa* i.e., life breath. It is the Self or Mind that is really the foundation of life. *Prāṇa* or life breath functions rooted on Self just as senses function rooted on life-breath and mind.

Ātman in its Universal Mind aspect is stated to be present in all beings. Naturally, [11] it is not visible in the ordinary sense. But a duly cultivated higher vision can realise it. [12] It is generally described as present in a cave. [13] It is often described as present at the cave of the heart along with the individual mind. The discovery of it is compared to the discovery of fire from *Arani* (the wooden instrument used to produce fire in the sacrifice) and it's hidden presence is compared with the womb. Being present at the heart it supports and regulates the life breath. The Universal Mind is the source of all consciousness. It fulfils the desires of all

10- न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ कठ. उ. II-2-5

11- तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ कठ.उ. I-2-12

12- ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पंचाग्नयो ये च त्रिनाचिकेताः ॥ कठ.उ .I-3-1

13- अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिः हविष्मद्भिः मनुष्येभिरग्नि : ॥ कठ. उ. II-1-8

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and controls all. [14] It is the Self of all Selves. It is supreme bliss that cannot be described in the ordinary way.

It is the Universal Mind that assumes the form of Individual Minds, [15] just as one *Agni* is found in several forms and one *Vāyu* is found in several ways. The comparision with *Agni* brings out its illuminating nature and with that of *Vāyu* brings out its formless nature. [16] The whole universe is compared to a fig tree with the universal mind as it's root.

From the above feature of the two aspects of the mind viz Universal Mind and the Individual Mind, it is clear that Kathopanisad gives a fairly good picture of the Upanisadic concept of Mind.

Atman is beyond sense comprehension:-

Kena Upaniṣad concentrates on the study of Mind or Self from epistemological points of view. We all know that we func-

14 नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां योविदधाति कामान् ।
तमात्मस्थं योऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ।। कठ.उ.II-2-13

15 अग्निर्यथैको भुवनं प्रविष्टः रूपं रूपं प्रतिरूपा बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।।
वायुर्यथैको भुवनं प्रविष्टः रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बभूव ।। कठ.उ. II-2-9

16 ऊर्ध्वमूलोऽवाकशाखः एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।। क ठ.उ. II-3-1

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tion through the senses, life breath, and the faculty of thought. But the question is, Who impells these ? Who enables these to discharge their respective functions. This question is specifically raised in *Kena* Upaniṣad.

[17] Who directs our thought, Who puts the life in the life breath, and Who directs our speech, hearing, etc and the functions of the senses. The answer of the Upaniṣad is, the director of all these cannot be ascertained by these very means. [18] All these function under his supervision and direction but cannot reveal him to us through the process of their function. The mind is beyond sense comprehension. [19] The knowledge of the Mind is paradoxical. It cannot be described

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17- केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं कउ देवो युनक्ति ।। केन.उ-I-1

18- न तत्र चक्षुर्गच्छति न वाग् गच्छति न मनः ।
न विद्म न विजानीमो यथैतदनुशिष्यात् ।। केन.उ.I-3

19- अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां येनस्तद्व्याचचक्षिरे ।।
यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यन्ति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यत् श्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।। केन.उ.-I-4,5

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either as known or as unknown. [20] It is not known because the sense that are the normal means of cognition do not reveal it, nor it is unknown, because, the senses cannot function without an appropriate agent to direct them. This paradox is clearly brought out in *Kena* Upaniṣad. This Unscrutability of the Mind through the normal epistemological means is repeatedly stated in upaniṣads.

Universal presence of the *Ātman*

[21]Universal presence of the Mind or *Atman* is especially brought out in *Īśāvāsya* Upaniṣad. The awareness of the universal presence of *Ātman* should be the fountainhead of all our activities. [22] Those who forget the presence of *Ātman* everywhere are in deep darkness. Awareness of the presence of *Ātman* everywhere enables one to lead

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20. मन्ये विदितं नाहमन्ये सुवेदेति नो न वेदेति वेद च ।
योन स्तद्वेद यो न वेदेति वेद च ।
यस्यामतं तस्य मतं मतं यस्य न वेदः सः ।।
अविज्ञातं विजानतां विज्ञानमविजानताम् ।
प्रतिबोधविदितं मतममृतत्वं हि वन्दते ।।
आत्मना विन्दते वीर्यं विद्यया विन्देऽमृतम् ।। केन.उ. II–2,3

21- ईशावास्यमिदं सर्वं यत् किंच जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथाः मा गृधः कस्यस्विद्धनम् ।।
- यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजिगुप्सते ।।
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ।। ईशावास्य .उ. 1,6,7

22- अन्धंतमः प्रविशन्ति योऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ।।
विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतम् नुते ।। ईश. उ. 9

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an enlightened life. Not being aware of the presence of *Ātman* everywhere is to be in darkness. But being aware of such presence and still being inactive amounts to be in greater darkness. The chief purpose of being aware of the presence of Atman is to lead an enlightened and active life, Mind without activity is a Mind in darkness. Thus, the teaching of the universal presence of Ātman in Īśāvāsya is purposive. It brings out the ethical and social purpose of the concept of Mind. Enlightenment and activity should go hand in hand. A strong awareness of the universal presence of Atman, and the Ātman being the fountainhead of all activity do help to be enlightened and active.

In order to bring out the Universal presence of *Ātman*, its nonmaterial nature has to be brought out and in order to bring out its being the source of enlightenment and activity its illuminating nature has to be brought out. This is done in a very poetic way in *Isavasya*.

[23]The *Ātman* is near and is away, it moves and it does not move, it is within all and also outside all. It does not move but has greater speed than thought, neither the gods nor the sages can overtake it.

The *Ātman* is free from sorrow, has no mutilations, has no gross body, he is the ground of all purity and not affected by any sin.

23- अनेजदेकंमनसो जीवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ।।
तदेजति तन्नैजति दूरे तदन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ।। ईश.उ.- 4,5

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These features bring out the non-material nature of *Ātman* , and his universal aspect being above sin and sorrow.

While delineating the Universal presence of *Ātman*, Upaniṣads especially mention its presence in the Sun and in man. [24] The Universal Mind is declared to be present in all beings, in the Sun and in the man. The identity of these is also stressed. *Īśāvāsya* not only declares the presence of Universal Self in the Sun but contains a beautiful prayer to him. [25] His presence in all others and particularly in man is brought out and the identity of all these forms of the universal self is described. Two important points emerge from the concept of mind delineated in *Īśāvāsya* viz Universal presence of the Mind, and its being the fountainhead of all activities Mind being the prime source of all activities is mentioned in other Upaniṣads also, in different contexts.

Life and Mind

Ṣaṭpraśna Upaniṣad takes up the question as to how the life arises in man and how the Self or Mind enters into the body if that is the ground of life.

24- हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।। ईश.उ.3,15

25- योऽसावसौ पुरुषः सोऽहमस्मि ।। ईश.उ. 17

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Among the six sages who ask six questions to *Pippalāda*, *Āśvalāyana* asks the third question [26] " How the life arises and how it moves out of the body ". *Pippalāda* answers that [27] it arises because of the presence of *Ātman*. [28] It enters into the body, that is to say, it starts functioning through the faculty of thought. It leaves the body with the last thought. This shows the very intimate relation between the Mind and life through thought. In the Upaniṣadic thought on the concept of Mind, the Self, the faculty of thought i.e., *Manas*, the life i.e. Prāna, and the *Ātman* are clearly distinguished . It is their co-ordinated functioning that gives a personality to man. This brings us to the concept of *Ṣoḍaśakala Puruṣa*.

[29] Human personality is stated to have sixteen aspects. Some of these are helpful to Self and others are helpful to the

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26 - भगवन् कुत एष प्राणो जायते । कथमायात्यस्मिन् शरीरे ।
आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते ।।
कथं बाह्यमभिधत्ते कथमध्यात्मिमति ।

27 - आत्मन एव प्राणो जायते । यथैषा पुरुषस्छाया एतस्मिन्नेतदाततम् ।। प्रश्न - 3 - III 2

28 मनोकृतेनायात्यस्मिन् शरीरे
यथा सम्राडेवाधिकृतान् विनियुङ्क्ते एतान् ग्रामानधितिष्ठस्वैतान्
ग्रामानधितिष्ठस्वेति एवमेवैष प्राणः इतरान् प्राणान् पृथक् पृथगेव सन्निधत्ते ।।
प्रश्न उप. III - 3

29 स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुः ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमन्नाद् वीर्यं तपो
मन्त्राः कर्म लोका लोकेषु नाम च ।।
प्रश्न उप. VI -2

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body. The Sixteen aspects are. *Prāṇa* i.e., life breath, *Śraddhā* i.e.. faith, *Kham* i,e,. *Ākāśa Vāyu* etc. five elements, Senses, Manas. i.e the faculty of thought, food, strength, activity, hymns, places of senses, and name. The human personality consisting of these sixteen aspects is named as *Ṣoḍaśakala Puruṣa*. This concept of *Ṣoḍaśakala Puruṣa* is mentionsed in other Upaniṣads also While discussing the concept of Mind. the Upaniṣads do discüss its physical frame since Upaniṣads are interested in giving the functional aspect of the mind, than, merely its theoretical nature.

Deep sleep, dream and the waking states

Ṣaṭpraśna Upaniṣad also discusses the dream and deep sleep states. [30] During the dream state all senses withdraw, the *Manas* ie the faculty of thought alone functions. But during deep sleep state even *Manas* does not function. During the dream the Self or Mind sees whatever he has seen and also those things that he has already not seen, whatever he has heard and not heard whatever he has experienced and not experienced . But during deep sleep state he does not see, hear or experience any thing.

30 अत्रैष देवः स्वप्ने महिमानमनुभवति । यददृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरे च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति ।
दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ।
स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वाप्नान्न पश्यति । अथ यदैतस्मिन् शरीरे सुखं भवति
प्रश्न उप. IV –4

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He enjoys only happiness, which he recalls when he is awake.

[31] Just as the birds return to the tree where they live in the evening, similarly, senses, sense objects, the notion of ego, remembrance, withdraw during the deep sleep state. This analysis distinguishes the dream state from the waking state, and the deep sleep state from the dream state. [32] During the waking, one sees, hears etc only in respect of the objects with which the senses are in touch. But during the dream state he can feel as if he sees, hears etc even though the respective senses do not function. From this it is clear that the agent of these cognitions is some one different from these senses and psychological states. The deep sleep state takes us a step further. That is a state when the agent is devoid of all psychological states and his presence can be ascertained without the medium of any psychological state. Mind or Self is not merely a bundle of psychological states or a set of mental states but it is a

31 स यथा सोम्य वयांसि वासो वृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत्सर्वं परे आत्मनि सम्प्रतिष्ठते ।

प्रश्न उप. IV – 5

32 एषहि द्रष्टा स्प्रष्टा श्रोता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।

प्रश्न उप. IV –6

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substratum of all these. By an analysis of the presence and absence of psychological and mental states the Upaniṣads take our understanding beyond these and enables us to comprehend the mind.

This mind is designated as *Vijñānatma*, is of the nature of consciousness. In the ultimate analysis it is the mind that sees, hears etc. The senses, *Manas* are only instruments.

Two Levels of Comprehension

The *Ātharvaṇa* Upaniṣad gives an exposition of *Brahman* or Universal Mind. [33]It envisages two levels of understanding. *Parā* and *Aparā:* The understanding of *Brahman* or Universal Mind is *parā* level and the understanding of all others is *Aparā* level.

The *Brahman* is named as *Akṣara* here. It is imperishable. [34] This *Akṣara* cannot be grasped by the external senses and *Manas*. It cannot be classified under *Gotra* or *Varṇa*. It has no senses or limbs. It is all pervasive, all powerful and subtle. It is the source of all other beings. This is again a statement

33 तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च ।।
आथर्वण उप. 3 I- 4

34 यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं नित्यं विभु सर्वगतं सुसूक्ष्मम् ।
तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः ।।
आथर्वण उप. I-6

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about the Universal Mind from epistemological point of view.

The normal epistemological means assist the Individual Mind to comprehend things. But the Universal Mind which is the source of these is not within the reach of these. Therefore, this has to be identified more as a source of all comprehension rather than the object of compartmentalised cognition through the normal epistemological means. This is clearly brought in Ātharvaṇa and repeatedly stressed in other Upaniṣads also .

Sometimes Upaniṣads discuss the physiological location of the Mind. In Ātharvaṇa it is stated with a metaphor of a chariot wheel. [35] Like the spokes of a chariot wheel getting connected at the centre of the wheel, all the arteries are stated to have been connected with the *Atman*. He moves within the body assuming many forms. This connection and this movement cannot be physical since the *Ātman* is non-material. Therefore, this has to be constructed as a functional connection and functional movement.

35 अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येव ध्यायत आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥

आथर्वण उप3-IV -7

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The metaphor of two birds

[36] In a human body the presence of *Ātman* in its two aspects, Individual and Universal together, is described with the meta phor of two birds sitting together on a tree. Among these two, the Individual Mind undergoes experience through the body while the Universal Mind is not affected by it. This is again a functional distinction. The Universal Mind and the Individual Mind do not function totally indipendently. One functions in a given body while the other functions every where. The Individual Mind is attached to its body. But when it realises that such an attachement is a liability it realises its true status.

Since the external epistemological means are ruled out for the understanding of the mind, the devise adopted for the comprehension of the mind is by introspection and meditation. By these methods the Individual Mind can explore itself and also feel the Universal Mind. This question will be taken up later.

36 द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति
अनश्नन्यः अभिचाकशीति ।।

आथर्वण उप३V -१

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The exposition of the *Turīya* State

Among the Upanisads *Māndūkya* examines the waking, dream, deep sleep, and a fourth state which is beyond these three states and brings out the nature of the Mind by contrast. While in the first two states, the psychological experiences and the substratum of these experiences cannot be easily separated where as in the third and fourth states demarcation of the psychological states and the mind is possible.

Māndūkya exposition of the Mind is both logical and experimental. It is experimental because, the experiences of waking, dream and deep sleep states are analysed and the difference in the psychological states during these three states are identified. It is logical because , a state beyond these three states wherein there are no psychological and mental states is envisaged and a substratum of these states over and above these is identified. This clearly establishes that the Mind, the Self, or the *Ātman* is not to be confused to be merely a bundle of psychological or mental states. The *Ātman* or Mind is different from mere knowledge, feelings, will, and It is a substratum of all these states Comprehending this distinction between the Mind and the psychological states is difficult during the waking and dream states. But it is clear during the deep sleep and *Turīya* or the fourth state during which there are no empirical,

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psychological or mental states.

Individual Mind and The Universal Mind

Indian thought has always thought of two aspects of the Mind viz Universal and Individual. These two do not function separately. Therefore, while discussing the concept of Mind, many a times they start discussing one aspect and end up with another aspect. Upaniṣads are primarily interested in the Universal aspect of Mind. But it is more easy to start probing into the Individual aspect first and then, step by step reach the Universal aspect. Moreover the Universal aspect moniters the Individual aspect at each step. Therefore, the points that are to be highlighted are stated in a mixed way as the feaures of both. However, the reader has to carefully sort out what is the role of the Universal aspect of the Mind and what is that of the individual aspect. The statements at the commencement of the discourse, many a times, is about the Universal Mind, while the details touch the Individual Mind. The conclusion is also normaly about the Universal Mind. The empirical and transcendental aspects are also mixed up, one has to sort out these carefully. The *Māndūkya* discourse on the four states of the mind viz waking, dream, deep sleep, and *Turīya* has all these features.

Māndūkya makes two important statements at the com-

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mencement of its discourse on *Atman* viz [37] ' *Sarvam hi etad Brahma*' - All this is *Brahman* or Universal Mind ' *Ayam Ātma Brahma* this self is *Brahman*. These statements make two points clear *Brahman* or the Universal Mind is the foundation of every thing--else in the universe, and the Individual Mind, in its essentials, is Universal Mind. Then, the Upaniṣad proceeds to elaborate the latter point.

[38] This *Ātman* has four aspects 1 *Jagarita*-the waking state, 2 Svapna-the dream state, 3 *Suṣupta*-the deep sleep state and 4 *Turīya*-a state beyond these three states. During the waking state it comprehends the outside objects, enjoys outside objects, and partakes its experience with all men.(*Vaisvānara*). In other words its knowledge and feelings are not exclusively private to it. [39] As against this during the dream state it has only mental states. Its knowledge and feelings are private (*Pravivikta*). It is not in touch with outside men. it is a kind of internal illumination. (*Taijasa*).

37 सर्वमोंकार एव यच्चान्यत् त्रिकालातीतं तदप्योंकार एव । सर्वं हि एतद् ब्रह्म ।
अयमात्मा ब्रह्म ।

माण्डूक्य उप. I-2

38 सोऽयमात्मा चतुष्पात् । जागरितस्थानो बहिः प्रज्ञः स्थूलभुग् वैश्वानरः प्रथमः पादः ।।

माण्डूक्य उप. I- 3

39 स्वप्नस्थानो प्रविविक्तभुक् तैजसो द्वितीयः पादः ।।

माण्डूक्य उप. I -4

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40 During the deep sleep state even this much of psychological state or mental state is not found. It has no capacity to will nor to dream. It is a single state of consciousness not reflecting either external objects or the mental and psychological states. However, it is of the nature of bliss and enjoys bliss. This last remark should be noted especially. In Indian concept of mind bliss is as much a basic characteristic of the Mind as consciousness is. The mind enjoys its own bliss even when it is devoid of other psychological or mental states. In this state the demarcating line between the Individual Mind and the Universal Mind is very thin. Therefore, the next line states 41 certain features of the Universal Mind omniscient, impeller of all and source of all .This is true in case of Individual Mind also in it's own jurisidiction. Within the jurisidiction of Individual Mind, it knows all, it impells all activities and it is the source of all. Here, knowledge, will, and feeling aspects are suggested. The Individual Mind knows all within its body. impells all within its body,and is the source of all mental and active manifestations. In

40. यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति । तत्सुषुप्तं सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो हि आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः ।।

माण्डूक्य उप. I-5

41 एष सर्वेश्वरः एष सर्वज्ञः एषोऽन्तर्यामी ।
एष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ।।

माण्डूक्य उप. I-6

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case of Universal mind there is no difficulty in understanding these features omniscient, impelling all, and being the source of all.

Turīya state is a state beyond the earlier three states. [42] During this state the *Ātman* will not experience either the external objects or the internal, such as dream objects, It will not even be self conscious in the manner in which it is self conscious during deep sleep state- and enjoys its own blissful nature. That is to say, during this state the *Ātman* ceases to function in an empirical way and attains a trancendental state. This brings out the ultimate nature of *Ātman*. The ultimate *Ātman* has to be distinguished from the empirical Self. The ultimate *Ātman* ceases to take notice of the empirical around. It attains a state of calmness. It has no longer 'subject- object' duality. This is the true state of *Ātman*. This state is beyond empirical and epistemological reach. It cannot be seen, it cannot be talked off, it cannot be defined in empirical terms, It cannot even be thought of in the ordinary way. This is true *Ātman* and it should be known in this way. The purpose of this whole discourse is to enable us to identify the Self or *Ātman* as an entity

[42] नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञमदृष्टमव्यवहार्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रप चोपशमं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः ॥

माण्डूक्य उप. ॥ -1

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that is beyond psychological states and beyond the normal epistemological means.

[43] During the waking and dream states the Mind is involved in a cause and effect chain, during the deep sleep state, it has at least the cause stage. It is completely out of cause and effect chain in the *Turīya* - the Transcendental Self.

[44] Though the deep sleep state and the *Turīya* state are similar in respect of not being conscious of subject-object duality, in deep sleep state the basis of the subject-object duality is not yet completely removed. But during *Turīya* state it is completely eliminated. Another important difference between these two states is, during the deep sleep state all empirical functions are suspended but the transcendental awareness has not commenced. In the *Turīya* state the empirical functions are eliminated but the transcendental awareness is very much present.

Thus, the *Māndūkya* gives us a deeper insight into the transcendental nature of Ātman.

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43 कार्यकारणबद्धौ नाविष्येते विश्ववैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्ये न सिद्धयतः ।।

माण्डूक्य उप. ॥-3

44 नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।
तुर्यं तत् सर्वदृक् सदा ।।

माडूक्य उप. ॥-4

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The five layers of human personalities

The *Taittirīya* Upaniṣad gives a fine portrait of embodied self with its five layers. The Mind does not function without a body at empirical level. Therefore, the study of the Mind as present in body is as important as its independent study. Just as the Mind is to be distinguished from the psychic states, it has also to be distinguished from the body. Before, one distinguishes the Mind from the body, one has to know as to how it is located in the body. *Taittirīya* gives us a good picture of the embodied mind in a five layer structure.

The human personality has a five layered body-mind structure according to *Taittirīya*. These five layers are [45] 1. *Annamaya*, the gross physical body 2. *Prāṇamaya*, the vital air or life breath that sustains the gross physical body.[46] 3. *Manomaya*, the thinking aspect of the body 4. *Vijñānamaya*, the consciousness 5. *Ānandamaya*, the bliss the basic characteristic of the Self or *Ātman*.

45 स वा एष पुरुषोऽन्नरसमयः ।
अन्योऽन्तर आत्मा प्राणमयः ।

तैत्तिरीयः उप. II-4

46 तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।

तैत्तिरीय उप II -8

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These five layers of a human personality or an embodied Self are described with a metephor of a bird. Since the first layer i.e. the gross physical body is observable it is introduced by pointing out each limb. The other four layers are explained as if those are one within the other.

The importance of each layer is described. The gross body sustains on the food, the vital air layer sustains on the air and determines the duration of life. The thought level layer needs feeding of the inherited thought not contained in the inherited litreature viz The Vedas. [47] While the first two layers are observable and describable, the thought level layer is beyond words and description. One has to go deep to the bliss level if one has to understand it's source. The fourth layer i.e. the layer of consciousness impells all our activities. At this stage, the Individual Mind is more close to the Universal Mind. [48] The fifth layer i.e. the bliss level is fundamental to the nature of *Ātman*. It is fundamental both to *Ātman* and *Brahman*, that is to say the Individual Mind and the Universal Mind.

47 यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति ।

तैत्तिरीय उप. II-9

48 तस्माद्वा एतस्मात् विज्ञानमयात् । अन्योऽन्तर आत्मा आनन्दमयः । आनन्द आत्मा :

तैत्तिरीय उप. II-12

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[49] The Universal Mind i.e: *Brahman* is the foundation of all these layers. One who knows this foundation, knows his own existence but one who does not realise this, does not realise his own existence and functions in a vaccume.

This description of human personality of an embodied Self, gives us an idea of the Self with its two characteristics of, consciousness and bliss and also the body with its two aspects the gross physical and the vital air. The faculty of thought or the *Manomaya* layer establishes a link between the two. *Manas* here is not to be taken in the *Nyāya Vaiśeṣika* sense. It is *Antaḥkaraṇa* that establishes a link between the Self and the body. We will take up this question of the Mind -body, relation later.

Bliss also is a basic characteristic of *Atman*

According to *Taittirīya* upaniṣad , it is *Ānanda* that is the most fundamental characteristic of the Mind. [50] Infact, all activities spring

49 यद्वा पुच्छं प्रतिष्ठा ।
असन्नेव स भवति असद् ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद् वेद सन्तमेनं ततो विदुः ।

तै. उप. II-12

50 यदैतत् सुकृतं । रसो वै सः । रसं ह्येवायं लब्ध्वा आनन्दी भवति । कोह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति ॥

तै. उपA 2-15

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from *Ānanda*. *Ānanda* is the chief source and the motivation for the activities of the Universal Mind and also that of the Individual Mind. [51] The state of the full expression of one's *Ānanda* is described as the fearless state. Therefore, attainment of fearlessness is also declared to be the goal of human endeavour. In order to give an idea of the boundless nature of *Ānanda*, that can be harnessed by a seeker, [52] *Taittrīya* gives an interesting scale of *Ānanda*. Naturally this scale has to start from the maximum material and mental comforts that a man can derive in this life. Therefore, possessing all the objects of enjoyment that are available in this world is taken to be *Mānuṣa Ānanda*- the maximum joy a man can derive. Then, the *Gandharva*, *Deva* etc. the other categories of personalities are stated to derive hundred times mor e pleasure than that of human beings in a hierarchical way. This statement should not be taken literally. It only indicates the various possibilities of deriving joy. [53] It may be noted that, before the scale of deriving joy is given, an important statement that lays down the psychic attitude to be formulated to

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51 यदा ह्येवैष एतस्मिन्नदृश्येऽनात्मोऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ॥

52 ते ये शतं मानुषा आनन्दः । स एको मनुष्यगन्धर्वाणां आनन्दः । तै. उप. 2 - 16

53 सैषा आनन्दस्य मीमांसा भवति । युवा स्यात् साधुयुवाध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् स एको मानुष आनन्दः ।

तै. उप. -2-17

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derive joy is made. This statement is "*Āśiṣṭo Dṛḍhiṣṭo Baliṣṭhah* ". Be optimistic, determined and strong". This clearly shows, that optimism, determination and strength of the Mind enable one to derive joy in life. It is not the availability of the objects of physical comforts but it is the optimistic and determined attitude of the Mind that gives joy to one. This is clearly stated here. With this foundation, the possibility of the boundless joy is delineated.

[54] As stated earlier, human personality has five layers, *Annamaya*, *Prāṇamaya* etc. But one should not stick on to the physical levels of the personality only and entertain the notion of too much attachment to it. [55] *Taittīriya* tells us that one should transcend the physical level, even mental level and get identified with the highest level of one's own personality viz the level of blissfulness. Even in our empirical life, a little introspection will reveal to us that

54 स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्मात् लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसंक्रामति ।। एतं
प्राणमयमात्मानमुपसंक्रामति ।। एतं
मनोमयमात्मानमुपसंक्रामति ।। एतं
विज्ञानमयमात्मानमुपसंक्रामति ।। एतं
आनन्दमयमात्मानमुपसंक्रामति ।।

तै उप. 2-27

55 यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्द ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।

तै. उप 2-28

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we function more at the emotional level than at the physical level. We experience pleasure and pain more at the emotional level than at the physical level. One has to move only one step higher and identify himself with the spiritual level of personality. This is clearly stated in *Taittirīya* Upaniṣhad.

[56] Another interesting point that is mentioned in *Taittirīya* is, in addition to *Annamaya* etc. five layers, *Cakṣurmaya*, *Śrotṛmaya* and *Vāṅmaya* layers also form a part of the human personality, that is to say, a part of the subjective side of man. Though, *Cakṣus*- eye, *Śrotra*- ear, *Vāk*- speech are the senses, and therefore are only instruments, but still, *Taittirīya* includes them in the layers of human personality, in its *Bhṛguvalli* section. Because, these play a vital role in putting the subject side and object side in touch with each other and form a necessary adjunct of the subject.

Ātman is the fountain-head of the cosmic evolution

Another important aspect of the *Taittirīya* delineation of the Mind and the Cosmos is, Mind is stated to be the fountain-head of the process of Cosmic Evolution. After defining *Brahman* or

56 ॐ भृगुर्वै वारुणिः वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥

तै.उप. 23-1

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the Universal Mind as *Satya, Jñāna* and *Ananta*, the *Taittirīya* proceeds to say [57] *Ātmanaḥ Ākāśaḥ Saṁbhūtaḥ, Ākāśād Vāyuḥ* and so on. Similarly, elsewhere the Taittirīya states, " *Yato va Imāni Bhūtāni Jāyante, yena Jātāni Jīvanti yat Pratyabhisamviśanti tad Brahma* ". In both these passages, *Ātman* or *Brahman* a conscious being is stated to be the fountainhead of the entire cosmic process. Later *Vedānta* schools have struggled hard to work out the cause and effect relation between *Cetana* and *Acetana* in different ways. Whatever way one explains it, the basic fact remains that *Cetana* conscious being is the fountainhead of the entire cosmic process. From this, it is clear that the Upanisads never thought that, the thinking substance and the non thinking substances , that is to say, the Mind and matter are altogether independent entities. The Upaniṣads thought of the two as interacting entities for a unitary purpose of cosmic evolution. This fact of conscious being, being the fountainhead of the cosmic process is delineated in greater detail in *Chāndogya* and *Bṛhadāranyaka* Upaniṣads. Therefore, we will revert to this question again while

57 i) तस्माद्वा एतस्मादात्मनः आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः अन्नात् पुरुषः पृथिवी । पृथिव्या ओषध्यः । ओषधीभ्यो अन्नं । अन्नात् पुरुषः ।

तै. उप.2-3

ii) यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ।

तै . उप. 2-1

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summarising the thoughts on Mind in *Chandogya* and *Brhadaranyaka* Upanisads.

Evolution of *Brahmanda* in human form

Aitareya Upanisad, while delineating the process of Cosmic Evolution gives an interesting account of the evolution of the human personality . This discourse starts with the statement [58] ' *Atma va Idam eka eva agra asit* '. Before the commencement of the evolution of the cosmic process, *Atman* alone was present. This *Atman* thought, 'let me create the worlds'. It created the worlds. Among the things created, the cosmic water was one. [59] Out of this cosmic water an egg was taken out. This egg was heated and there arose a face, and on this face the sense organs like eye, nose, etc. arose. Then the breathing commenced. The various limbs like hands and feet developed. The heart developed. Then, the hunger and thirst developed. Therefore the food was provided. This interesting discussion does not make it clear whether this human personality that was developed was whether a kind of body for the Universal Mind, or only a prototype of the bodies of the Individual Minds. In any case,

58 आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किं चन ।
सिवात् स ईक्षत लोकन्नु सृजा इति ।।

ए. उप. 1-1

मुखं निरभिद्यत यथाण्डम् ।

ए. उप. 1-4

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it is clear that, the first manipulator of the embodied human per-sonalities was a conscious being.

[60] In the next section, a detailed account of the formation of the womb, is given. Then, a specific question is raised, [61] *Koyamātma* 'what constitutes a conscious personality ? Naturally, this question is answered in terms of the functions that an embodied self can discharge. The answer is " *yena vā paśyati, yena vā śṛṇoti, yena vā jighrati, yena vā swādu asvādu vijānati* " that which sees, hears, smells, and tastes is a conscious human personality." [62] This is especially spelt out also by saying that, that which sees, hears etc. is *Samjñāna Ājñāna, Vijñāna* and so on. These are the terms that convey the conscious nature of an entity. It is also called here as *Hṛdayam* and *Manaḥ* Indicating its cognative and emotional functions. Then, a series of terms that indicate different functions of the mind are given. These are *Dṛṣṭi*- cognition, *Dhṛti* -firmness, *Manīsa*- thinking capacity, Kāma-desire, etc. Elsewhere, *Aitareya* clearly

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60 पुरुषे ह वा अयमा—दितो—गर्भो भवति । ऐ उप. 3-1

61) कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु वास्वादु च विजानाति ।।

ऐ. उप. 4-1

62) यदेतद्हृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टि धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पक्रतुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ।।

ऐ.उप. 4-2

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distinguishes between *Daihika Ātma* and *Aśarīra prajñātma* the embodied Self and the Self proper. The latter is called *Prajñātma*. As in *Taittirīya*, here also sometimes *Ātman* is described to be *Cakṣurmaya*, *Śrotṛmaya* and *Vāṅmaya*.

The epistemological functions of the Mind are described here as *Śrotā*, *Mantā*, *Draṣṭā* etc. But at the same time, it is also stated that, *Ātman* by itself is beyond Expistemological reach. *Ātman* is *Aśruta*, *Amata*, *Adṛṣṭa* and so on. These adjectives clearly shows that *Atman* is beyond the Epistemological reach.

An interesting feature of *Aitareya* Upaniṣad is, certain good and bad omens, are mentioned. Particularly, certain events in the dreams are described as omens. Since these give interesting data for a student of psychology, we will mention some of them. Seeing a hole in the orb of the Sun or seeing the Sun as broken, seeing one's own shadow as broken, seeing ones's own reflection in water, or mirror, with one side twisted or cut off, seeing ones own reflection in the pupil as inverted or twisted, are considered to be bad omens. Similarly, seeing the fire as blue, lightening without clouds the burning earth are also bad omens. These bad omens occur in the waking state only. But a few occur in the dream state. For example seeing

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a black person with black teeth, seeing a wild boar encroaching upon oneself or a monkey sitting on the shoulders, eating and vomiting pieces of gold, eating cakes after dipping it in wine etc. are bad omens if observed in the dream. Though these appear to be some kind of superstitions, it is worth studying the mental states when such experiences occur and correct them with the psychological facts at the subconscious level. There is a more detailed account of such mental states during the dream and before a few days prior to death, in the *Purānas* and some *Dharma Śāstra* works. This will be interesting study for the students of psychology.

Among the *Upaniṣads*, *Chāndogya* and *Bṛhadāraṇya* contain the richest thought on the nature and functions of the mind. both in its universal aspect and the individual aspect.In the Upaniṣadic thought, Mind life and senses are clearly distinguished. The Mind is considered superior to life and the life is considered to be superior to the senses. There is an interesting episode in *Chāndogya* in which the superiority of life i.e. *Prāṇa* over the senses is demonstrated. Once when the gods and the demons were to fight,the gods thought of maditating upon *Udgītha* in order to strengthen themselves. First they took *Nāsikya purāṇa* i.e. breathing as a symbol of Udgītha. The demons afflicted it with the evil. As a result, even now one smells foul. Then the gods took the

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speech as the symbol of *Udgitha*, the demons afflicted this also with the evil. Therefore, one speaks false-hood even now. In this way they went on taking *Cakṣus Śrotra* and *Manas* as the symbol of *udgitha* and the demons went on afflicting them with the evil. [63] Ultimately the gods took *Mukhya prāṇa*, the very life as the symbol of *Udgītha* and the demons were unable to afflict it with the evil and cause any multilation in it's function. This episode brings out two important points.

1 Life is superior to senses.

2. Senses and their functions could be mutilated by the indulgence in evil activities.

[64] *Chāndogya* mentions *Hiraṇmaya puruṣa and Āditya puruṣa*. We will explain the significance of these later.

[65] *Chāndogya* states the *Ākāśa* to be the source of the elements and states that *Udgītha* is superior to *Ākāśa*. In Upaniṣadic cosmology, *Ākāśa, Prāṇa Gāyatri* etc. have different significances in

63 स एषोऽयं मुख्यप्राणमेवमुद्गीथमुपासीत । छं उप -1-5-3

64 अथ य एषोऽन्तरादित्ये हिरण्मयः दृश्यते हिरण्यश्मश्रुः हिरण्यकेश आप्राणनखात् सर्व एव सुवर्णः ।।
छां. उप. 1-6-6

65 सर्वाणि हि वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते आकाशं प्रत्यस्तं यन्ति आकाशो ह्येवेभ्यो ज्यायान् आकाशः परायणं स एषो परोवरीयानुद्गीथः स एषोऽनन्तः ।।
छां. उप. 1-9-1

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different contexts. Sometimes these terms are used in the sense of the supreme cosmological principle. In this capacity, these also become a form of Universal Mind. Infact while dealing with *Gāyatri*, the famous *Puruṣa sūkta* passage, " *Tāvānasya Mahimā* " is quoted in *Chāndogya*. In the same context, the presence of *Ākāśa* both within *puruṣa* and outside *Puruṣa* is stated. These statements indicate that the expression *Ākāṣa* is used here in a much wider sense than mere element *Ākāśa*. These possibilities will be explained in the relevant contexts.

Dimension of *Ātman*

In *Sāndilya vidyā*, there is a graphic description of *Ātman*.[66] The *Ātman* is stated to be in the heart. It is stated to be smaller than a grain of rice, a barley corn, a mustard seed etc. and at the same time, it is stated to be greater than *Pṛthvi*, *Antarikṣa*, *Dyuloka* etc. One has already come across such statements such as *Ātman*, is smaller than the smallest and bigger than the biggest. This only indicates that *Ātman* being spiritual in nature, has no physical dimension.

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66 एष आत्माऽन्तर्हृदयेऽणीयान् व्रीहेर्वा
सर्षपाद्वा श्यामाक तण्डुलाद्वा एष मे आत्मा
अन्तर्हृदये ज्यायान् पृथिव्या ज्यायान् अन्तरिक्षात्
ज्यायान् दिवो ज्यायानेभ्यो लोकेभ्यः ॥

छां.उप. 3-14-3

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Ātman is also described here as undertaking all activities having all desires, experiencing all odour, experiencing all tastes etc. [67] It is also described as *Manomaya, Prāṇa śarīra. Bhārūpa* i.e. brilliant and *Ākāśa*. These adjectives are given in a mixed way as the adjectives of both the Universal Mind and the Individual Mind. Some of these adjectives indicate the mental functions and the others indicate the experiences of outside objects through the senses. In Upaniṣads, no strict demarcating line is drawn between the functions of the Individual mind and the Universal Mind. Because, the Universal Mind is always present when the Individual Mind functions, and the individual mind basically has the same charateristics as those of the Universal Mind. Therefore, in Upanisads, their functioning is described in a mixed way, and it is for the reader to sort them out.

[68] In this *Śāndilya vidyā*, in the famous passage, " *Sarvaṁ khalvidaṁ Tajjalān iti śānta upāsīta* " the central idea of the *Nāsadīya* hymn viz., the supreme principle alone independently func-

67 मनोमयः प्राणशरीरो भारूपः सत्यसंकल्पः ।
आकाश आत्मा सर्वकर्मा सर्वकामः सर्वगन्धः ।
सर्वरसः सर्वमिदमभ्याऽऽत्तोऽवाक्यनादरः ।।

छां.उप. 3-4-2

68 सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषः यथा क्रतुरस्मिन्
लोके पुरुषो भवति तथेतः प्रेत्य स क्रतुं कुर्वीत ।।

छां. उप. 3-14-1

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1. The Supreme principle is the conscious being and functions independently.

2. The rest of the universe is evolved through it.

[69] In another section of *Chāndogya* the whole human life is compared to a sacrifice. This sacrifice is called *Puruṣa Yagña*. First twenty four years of human life are called morning rituals. The next forty four years are called midday rituals and the last forty eight years are called evening rituals. Thus, a life of one hundred and sixteen years is envisaged for a human being.

In the section next to *Puruṣa Vidyā*, *Chāndogya* envisages [70] *Manas* itself to be the *Brahman*. This Brahman is described to have four

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69 पुरुषो वाव यज्ञः तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातः सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातः सवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसवः एते हीदं सर्वं वासयन्ति ।।

छां. उप. 3-16-1

70 i) मनो ब्रह्मेत्युपसीत्

छां. उप. 3-18-1

ii) तदेतत् चतुष्पात् ब्रह्म । वाक् पादः प्राणः पादः
चक्षुष्पादः श्रोत्रं पाद इत्यध्यात्मम् । अथाधिदैवतम्
अग्निः पादो वायुः पादः आदित्यः पादो दिशः पाद
इत्युभयमेवादिष्टं भवत्यध्यात्ममधिदैवतं च ।।

छां. उप. 3-18-2

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aspects, viz. *Vāk*-speach, *Prāṇa*- life, *Cakṣus* - eye and *Srotra* - ear. This clearly shows that the Mind always functions through the agencies of speech, life, eye and the ear and the *Manas* or mental faculty regulates all these.

Four aspects of *Brahman*

In the *Satyakāma jābāla* episode, [71] four important aspects of *Brahman* are delineated. These are -

1. *Prakāśavān* - illuminating.
2. *Anantavān* - infinite.
3. *Jyotiṣmān* - brilliant
4. *Āyatanavān* - supporting.

In Upaniṣads, *Brahman* is described as the central cosmic principle, being the source of both the Mind and Matter. Therefore, it's illuminating nature and the supporting nature are frequently mentioned. It's being of self revealing nature and of infinite

71 i) एष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान् नाम

छां. उप. 4-5-2

ii) चतुष्कलः पादो ब्रह्मणः अनन्तवान्नाम ॥

छां. उप. 4-6-3

iii) चतुष्कलः पादो ब्रह्मणः ज्योतिष्मान् नाम ॥

छां उप. 4-7-3

iv) चतुष्कलः पादो ब्रह्मणः आयतनवान्नाम

छां उप. 4-8-3

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nature is also brought out. Here we find all these four aspects neatly mentioned neatly.

[72] In the *Upakosala* episode the two important aspects of *Brahman*, viz - " *kaṁ* " as infinite bliss and " *Khaṁ* " as infinite knowledge are especially mentioned and it is also stated that these two fundamental characteristics of *Brahman* viz - Bliss and Consciousness are one and the same in the ultimate analysis.

A Reference to the mention of ' *Ādityah puruṣah* ' in *chandogya* has been made earlier. In this *Upakosala* episode, [73] it is again mentioned and is further stated that, the Puruṣa present in the *Āditya* and the *Puruṣa*, present in an individual are one and the same. It is also further stated that the *Puruṣa* present in *Candramas* and in *Vidyut* are the same as one present in the individual. One of the ways of reference to *Ātman* or *Puruṣa* in Upaniṣads is he is present in different aspects of the cosmic ele-

72 प्राणो ब्रह्म कंब्रह्म खं ब्रह्मेति । स होवाच विजानाम्यहं
यत् प्राणो ब्रह्म कंच ह्म खं च न विजानामीति
ते होचुः यद्वाव कंतदेव खं यदेव खं तदेव कमिति
प्राणं ह्यस्मै तदाजह्रुश्च होचुः ।

छां. उप. 4-10A

73 य एव आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ।।

छां. उप. 4-11-1

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ments and also in individuals. [74] Understanding of such presence of *Ātman* everywhere, is what is called *Ātmavidyā*. This *Puruṣa* is also mentioned as present in the eye. [75] Having thus described the presence of *Ātman* or *Brahman*, in different aspects of the cosmic elements, in the eye, and in man, it's true nature is brought out as *Amṛta, Abhaya* etc. The Upaniṣads take pains to point out that, the *Brahman* or the Universal Self is present everywhere, that is to say, both in sentient and non sentient beings. Thus, the Universal Self or the universal mind is present everywhere according to Upaniṣads, and is the ultimate source of all cosmic progress and the empirical activities. In the passages referred to above, this point is clearly brought out.

In *Prāṇa Vidyā* the superiority of *Prāṇa* over senses is again brought out.

Archirādi and *Dhūmādi* paths

Since Upaniṣads, subscribe to the view of a permanent Self, they also subscribe to the ideas of rebirth and

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74 तेहोचुरुपकोसल एषा सोम्य तेऽस्मद्विद्या
आत्मविद्या च आचार्यस्तु गतिं वक्तेति ॥
छां. उप. 4-14-1

75 i) यथा पुष्करपलाशे आपो श्लिष्यत एवमेवं विदि पापं कर्म न श्लिष्यत इति ।
छां. उप. 4-14-3

ii) य एषोऽन्तरक्षिणि पुरुषो दृश्यते एष होवाच
इदं एतदमृतमभयमेतद् ब्रह्म
छां. उप. 4-15-2

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transmigration. Therefore, the Upanisads decribe the paths by which the Souls travel. [76] The path by which a liberated Soul travels is called *Archirādi Mārga* and the path by which the Soul that has to return to the earth for rebirth travels, is called *Dhūmādi mārga*. A student of the nature and functions of the Mind, though not interested in the details of these paths, it is important for him to note that, this very idea of a permanent Self and its return for rebirth with the *Samskāras* of the previous birth make far reaching effect on the concept of the very nature of the mind. The method of the study of the Mind that starts with a clean slate and the method of the study of the Mind that starts with a load of the impressions of the previous birth have to be altogether different. Different yard sticks to evaluate the functioning of these two types of mind have to be evolved. Biological inheritance and the environmental acquisitions only will have to be taken into account in the first case, and the previous birth inheritance has also to be taken into account in the second

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76 i)) मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषो मानवः स एनान् ब्रह्म
गमयत्येष देवयानः पन्था इति ।।

छां उप. 5-10-2

ii) तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां
योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रियोनिं वा
वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह
यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा शूकरयोनिं वा ।।

छां.उप. 5-10-7

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case. Instead of dismissing the possibility of the previous birth inheritance summarily, it is better that some experiments are conducted to identify them to some extent. Upaniṣadic material on this subject needs to be more carefully studied.

Vaiśvānara Vidyā

In *Vaiśvānara Vidyā* the question is raised as to who is *Vaiśvānara Ātman. Prācīnasata, Aupamanyava, Satya yagña* etc. ten sages participate in this discourse.[77] Each one goes on identifying *Vaiśvānara Ātman* with *Dyu , Āditya, Vāyu,* etc. [78] Then king *Aśvapathi* to whom these sages had approached for treating *Vaiśvānara Ātman* tells them that, you all know only some or the other aspect of *Vaiśvānara Ātman*. But, he who knows him as of the dimension of heart and also as limitless really knows him. He is *Viśvarūpa*. The upaniṣads conceive the whole of the universe as *Puruṣa* or *Ātman* and describe different aspects of the universe as the aspects of his personality. This indicates, that they do not isolate the *Ātman* from

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77 औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव
राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो योऽसि यं
त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥

छां. उप. 5-12-1

78 तान् होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वान्सोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु
सर्वेषु भूतेषु सर्वेष्वात्मसु अन्नमत्ति ॥

छा. उप. 5-18-1

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the world and vice versa. The two may be playing the roles of the subject and the object. But they cannot be isolated totally. This seems to be the idea of the concept of *Visvarūpa* or *Virāt Puruṣa*.

Tat tvam Asi

Now we go to the famous section of " Tat tvam asi ". Here, Uddālaka teaches his son *Svetaketu*, the nature of *Ātman*. [79] He begins with describing the Universal Mind as the source of all knowledge and the source of the entire cosmological process and then states that the Individual Mind is the same as the Universal Mind, or very intimately associated with it. He puts forward a proposition that by knowing one, everything else is known. "*Ekena vijñātena Sarvam vijñātam Bhavati* ".The one by the knowledge of which everything else is known , is naturally the central principle of the universe. One who knows this naturally knows everything else. This possibility of knowing all by knowing one is explained by three beautiful illustrations.

1. [80] By knowing a lump of Earth, one can know all the articles made out of Earth.

79 उत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवति अमतं मतं अविज्ञातं विज्ञातमिति ।

80 यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।।

छां. उप. 6-1-1

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2. By knowing a piece of gold, one can know all that is made up of gold.

3. By knowing a nail cutter, one can know all articles that are made of Iron.

The grounds for the knowledge of all by the knowledge of one are the cause and effect relation between the two and also the similarity between the two. Therefore, what is proposed to be conveyed by this proposition is that the central principle of the Universal Mind is the fountainhead of the entire cosmic process. It is this central principle that is the core of the reality and rest are merely the names and forms. This position of the central principle being the source of all is fully explained from the passage [81] *Sadeva somya idam agra āsit* ''. The central principle is named as ' *Sat* ' here. This *Sat* thought that, " let me assume many forms". From this statement it is clear that, this principle is a conscious being ' *Tadaikṣata* '. It thought, is clear indication of it's being the conscious principle,. From this arise, *Tejas*, *Ap* and *Anna*, and it is from [83] *Anna*, i.e. the physical body,

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81 सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम् । छां उप. 6-2-1

82 तदैक्षत बहुस्यां प्रजायेयेति तत्तेजोऽसृजत । तत्तेज
ऐक्षत बहुस्यां प्रजायेयेति तदपोऽसृजत तस्मायत्र क्व च शोचति स्वेदते वा पुरुषः एव तद्बह्वयापो जायन्ते ।।

83 ता आप ऐक्षन्त बहु स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदाद्यं जायते छां उप. 6-5-4

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the *Manas* i.e. the faculty of thought and *Prāṇa* i.e. life arise. In this way, the [84]*Ṣoḍaśakala Puruṣa*, that is to say, the human personality with its sixteen aspects takes shape . Thus, *Uddālaka* explains to *Śvetaketu*, the entire cosmic process that arises from the Central Principle or the Universal Mind up to the formation of the human personality. In this entire process, what is relevant to us is, the conscious nature of the Central Principle and development of the faculty of thought as a part of the human personality. Among sixteen aspects of human personality the three are especially stressed, viz *Manas* the faculty of thought, *Prāṇa* life and *Vāk*- the speech. In order to demonstrate that the human personality consists of sixteen aspects, *Uddālaka* asks *Śvetaketu* to observe fasting for fifteen days. However, he permits him to drink water. After fifteen days, it is found that, it is only the life that is still functioning and the remaining fifteen aspects are defunct. This convinces *Śvetaketu* that life is the most important aspect of the human personality. Then, *Uddālaka* proceeds to explain the states of deep sleep and dream. [85] During the deep sleep the Individual Mind gets restored to its original nature of the Universal Mind, i.e. 'Sat'. This position of *Jiva* finding rest in the

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84 षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः
कामम्भापः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ।। छां उप. 6-7-1

85 यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वापितीत्याचक्षते स्वं हि दपी तो भवति । छां उप. 6-8-1

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principle of 'Sat' during the deep sleep state is beautifully explained by the illustration one of a bird. [86] Just as a bird that is tied to a post flies in different directions and ultimately returns to the place of the post to rest, similarly, the Individual Mind wanders to gather different experiences during the waking state and finally returns to the principle of *'Sat'* for rest during the deep sleep state. Thus, the principle of *'Sat'* or the Universal Mind is the ultimate source of the Individual Mind demonstrating the dependency of the Individual Mind, [87]Uddālaka concludes his discourse declaring that it is the Universal Mind that is the core of the reality and the Central Principle of the entire cosmic process and declares you are the same as that Central Principle. This unity of the Universal Self and the Individual self is explained by eight other beautiful illustrations . These are :-

2. The illustration of the honey bees.

3. Rivers flowing towards the sea

4. The tree

5. The Nyagrodha fruit

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86 स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा
अन्यत्र आयतनमलब्धा बन्धनमेवोपश्रयते एवमेव
खलु सोम्यैतन्मनो दिशं दिशं पतित्वा अन्यत्र
आयत्तानमलब्ध्वा प्राणमेवोपाश्रयते प्राणबन्धनं हि सोम्य मन इति ।।
छां. उप. 6-8-2

87 स य एषोऽणिमा एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्विति । छां. उप. 6-8-7

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6. Salt and the water
7. The blindfolded person
8. The sick person and
9. The thief.

The second and third illustrations bring out the unity of the Universal Self and the Individual Self. The fourth, fifth and the sixth illustrations bring out the fact that within the Individual Self, the universal self is present, though not observable during transmigration. The seventh brings out the importance of instructions by a competent teacher. The eight brings out the gradual withdrawl of the Self from the outward objects and the ninth brings out the difference between the true knowledge and the false knowledge. It is already pointed out that, the first illustration of a bird tied to the post demonstrates the dependence of the Individual Self on the Universal Self.

The discourse of Uddālaka to Śvetaketu makes the following important assertions.

1. A conscious being is a source of the entire cosmic process, and the human personality takes it's shape as a result of this process.

2. The Individual Self and the Universal Self have a unity. The Individual Self is identified with the Universal Self or entirely depends upon the Universal Self.

3. The Individual Self withdraws from it's involvement in the experiences of the outside objects as it gains true knowledge.

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One has to acquire true knowledge through a competent teacher and avoid falling into erroneous knowledge.

Here, the nature of Mind is explained by explaining the ontological development of the cosmic process and the psychic experience during the deep sleep state is also hinted at.

Mantravit and Ātmavit

In the *Sanatkumāra* and *Nārada* dialogue, *Nārada* requests *Sanatkumāra* to teach him *Ātmavidyā*. *Sanatkumāra* asks *Nārada* to tell him what he has already studied. [88] *Nārada* gives a long list of *Ṛigveda*, Yajur *Veda* etc. This list interestingly includes Mathematics, logic, Astronomy, and Magic. [89] However, *Nārada* says that he has only verbal knowledge but not the knowledge of *Ātman* " *Mantravideva asmi na Ātmavit* " " *Soham Bhagavaḥ Socāmi* " I regret for this.

88 नाम वा ऋग्वेदः यजुर्वेदः सामवेदः आथर्वणः चतुर्थः इतिहासपुराणः पंचमो वेदानां वेदः पित्र्यो राशिः दैवो निधिः वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्वदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ छां.उप. 7-1-4

89 सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित् ? छां उप. 7-1-3

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90 Then *Sanatkumāra* advises him to get to know *Vāk* -the speech, *Manas* the faculty of thought *Saṁkalpa*- the ability to organise thought, *citta*- the faculty of emotions, *Dhyāna*- meditation, *Vijñāna* - comprehension, *Bala*- strength. Thus, listing some of the cognitive mental faculties, *Sanatkumāra* mentions some physical entities viz - *Anna, Ap, Tejas* and *Ākāśa*. He asks *Narada* to get to know these. Then he reverts to some emotional faculties such as *Smara*-passion. *Āśā*-hope. He says all these are to be known as *Brahman* or the aspects of the Universal Mind. Then he says *Prāṇa* is the higher aspect of Brahman than all these. He further explains that, truth, consciousness, faith, deeds are still higher aspects. [91] Ultimately he declares that it is Bliss that is the highest and *Brahman* or the Universal Mind has to be known as infinite Bliss. [92] When one has attained this state of infinte bliss, one does not see anything else, does not hear anything else, does not understand anything else. This is the state of infinite bliss. this is the eternal state. But, when one sees others, hears others, understands others, that is the lowest level

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90 तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राणः आत्मतः आशा आत्मतः स्मर आत्मत

आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावात्मत अन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो गात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति ।। छां उप. 7-26-1

91 आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराट् भवति छां.उप. 7-25-2

92 यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूम|ऽथ यत्रान्यत् पश्यत्यन्यत् शृणोत्यन्यन्द् विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं

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level of one's functioning. That is in a way death. The infinite blissful state is the natural state of *Ātman* and it stands on it's own greatness. [93] One who has attained this state, is above, is below, is behind, is before and is everywhere. He has the highest sense of "I". This discourse on the nature and identity of *Ātman* has three important aspects. Firstly, certian cognitive functionsare identified as *Ātman*. Then, certain physical entities, particularly the elements that go to make a human personality are identified as *Ātman*. Then, certain emotional faculties are mentioned and identified as *Atman*. Then, the life is identified as Ātman and ultimately, the infinite Blissful state is identified as *Ātman*. And this state is described as beyond the ordinary Epistemological reach. As we have already mentioned earlier, the upaniṣadic description of the nature of Mind is always a mixed description. It is mixed in two ways. 1. The mental and physical aspects of human personality are described in a mixed way.

2. The features of the Universal Mind and the Individual Mind are also described in a mixed way.

Here in this discourse, we find such a mix-up again. But one special feature of this discourse is, along with the cognative

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93 स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात्
स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथातो
अहंकारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं
पुरस्तादहं दक्षिणतोऽहं उत्तरतोऽहमेवेदं सर्वमिति ॥ छां.उप. 7-25-1

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functions, the emotive functions of the Mind are also stated here and it is also stated that the ultimate form of the Mind is beyond Epis-. tamological reach.

Discovery of *Ātman*

In *Prajāpati* and *Indra- Virocana* episode, we have another interesting delineation of the nature of *Ātman* i.e. Mind. *Indra* and *Virocana* approach *Prajāpati* requesting him to teach the nature of *Ātman*. That is free from the evil, old age, death, grief, hunger and thirst. The adjectives given here clearly show that they desire to know such nature of the *Ātman* which does not suffer certain draw-backs by which the body suffers. Thereby, they imply that the *Ātman* is different from the body. But, one has to know this in a gradual way. Because, one normally identifies his self with his body only. Keeping this in Mind *Prajāpati* first tells both *Indra* and *Virocana* to put some water in an earthen-plate and look into it. They do so. He again asks them to put on some good dress and again look into the same water. He expected them to note the change and realise that their physical body is not their self. But, in the first instance, both of them did not realise it. They felt as if they knew the nature of *Ātman* and they started returning. *Prajāpati* laughed at them and said, these are returning without knowing the true nature of *Ātman*. However, on his way back, *Indra* pondered over what he had learnt. He was not

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satisfied. He thought, just as when I put on the dress and looked into the water, there was some physical change, there will be many more physical changes like when one is blind, old, or tired and so on. Therefore Body is not the Self. Thinking in this way, he returns to *prajapati* and requests him to teach the true nature of *Ātman*. Then *prajapati* tells him that, he who witnesses dream is the *Ātman*. There will be no blindness, old age on the part of one who sees the dream. On this, Indra pondered again. *Indra* thought, even though one who witnesses the dream does not undergo any physical change, he does undergo emotional change. One experiences fear in the dream. Therefore, One who witnesses the dream also cannot be the Self. Thinking in this way, he again approached *Prajāpati* to teach him the true nature of the Self. Then *Prajapati* told him that one who undergoes the deep sleep state is *Ātman.* He does not have any fear in deep sleep state. *Indra* pondered over this again and thought that this, also cannot be the true nature of the Self. Because, during the deep sleep state, one does not have con-sciousness as "I". that is to say, one does not have Self Consciousness. *Indra* told *Prajāpati* that, so long as one has the body, one has pleasures and pains. It is only that entity that has no body will not be affected by pleasure or pain. Therefore, the true nature of the Self is such that it is different from the body. *Prajāpati* finally taught him that the Self is different from the body.

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evolution of the consciousness at different levels and the psychic processes are explained . Most of these discourses are of the nature of introspection. The question whether this central principle, *Ātman* or *Brahman*, could be ascertained by the epistemological process or is it beyond it, is also raised in some discourses. The method of demonstration by scrutinising the psychic conditions during the deep sleep state is also found. Thus, the methodology adopted in other Upaniṣads to ascertain the nature and functions of the mind is fully adopted in this Upaniṣad also with a greater clarity. Most of these discourses are in the dialogue form. The questions and doubts that occcur to one are raised in the course of these dialogues and satisfactory answers are given. Almost in all discourses, a reference to Ātman is found in some way or the other. It will be beyond the scope of this thesis to go into all the details found in all the discourses here. Therefore, it is proposed to select some discourses wherein some special observations are made on the nature and functions of the Mind. It is also proposed to elaborate such points a little more which are not fully developed in other Upaniṣads. We will begin with *Prājāpatya Brāhmana*.

Origination of Male and Female

This discourse in *Prājāpatya Brāhmaṇa* begins with the statement, " Before the commencement of the process of the cosmic

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evolution, [94] *Ātman* alone was present." This *Ātman* was of male form. When this *Ātman* looked around it found that there was nothing else. Then it identified itself as "*Aham*"i.e. "I". When it identified itself as I, that is to say, as experiencer and found itself to be alone, it experienced a kind of fear. But soon it realised that since there is nothing else to fear from, it's fear is out of place. [95] Then it felt that one will not be happy without a second. Therefore, it thought of having a second. It expanded itself to an extent that, it was sufficient to make, room for a man and a woman. Then it split itself into husband and wife. In this way the whole human race arose. The origination of animals etc, the other living beings is further explained in a poetic way. [96] The female part of the *Ātman* felt shy to be close to the male part . Therefore, it thought of hiding itself. To

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94 i) आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् सोऽहमस्मीत्यग्रे

94 आत्मैवेदस्य आसीत् पुरुषविधः सोऽनुवी यनादात्नोऽपश्यत् सोऽहमीत्यग्रे व्याहरत् ततोऽहंनामा भवत् । बृ.उप. 3-4-1

ii) सोऽबिभेत् तस्मादेकाकी बिभेति स हायमीक्षांचक्रे यन्मदन्यं नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यत् द्वितीयाद्वै भयं भवति ।। बृ.उप. 3-4-2

95 स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ स इमेवात्मानं द्वेधापातयत् ततः पतिश्च पत्नी चाभवतां ततो मनुष्या अजायन्त । बृ.उप. 3-4-3

96 सा हैयमीक्षांचक्रे कथं नु मेऽस्मान एव जनयित्वा सम्भवति हन्त तिरोसानीति सा गौरभवद्वृषभ इतरस्तां समेवाभवत् ततो गावोऽजायन्त बडवेतराभवदश्ववृष इतरो गदभीतरा गर्दभ इतरस्तां समेवाभवत्तत एकशफमजायतेतराऽभवदुस्त इतरोऽवितरा मेष इतरस्तां समेवाभवत्ततोऽजावयोऽजायन्तैवमेव यदिदं किं च मिथुनमापिपीलिकाभ्यः तत्सर्वमसृजत ।। बृ. उप. 3-4-4

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hide its true nature, it assumed the forms of a cow, a mare, a she goat etc. On seeing these, the male part also assumed the forms of a bull, a horse, a he goat etc. In this way the entire set of living beings from human beings to ants were created. This is how the creation of living beings took place. This discourse brings out two important points.

1. Biologically the male and the female were indistinct in the early stages of evolution and only later the two were bifurcated

2. Psychologically the sex urge is the basic urge and shyness is both a supporting element and the restraining elements for the sexual urge . It is the supporting aspect that assist the process of creation and it is restraining aspect that keeps it within the limits of the nature's requirements

In Avyākṛta Brāhmaṇa, Ātman is mentioned as Padanīya or the foundation of all Avyākṛta i.e. An unmanifested state for Matter is envisaged and from this state Matter is stated to develop name and forms. [97] When matter develops name and forms, then life enters into it. The speech, seeing , hearing and thinking are merely the functional names of the Mind. One who knows only one or the

97 वदन् वाक् पश्यन् चक्षुः शृण्वन् श्रोत्रं मन्वानो मनस्तन्यस्यैतानि कर्मनामान्येव स योऽन्त एकैकमुपास्ते स वेताकृत्स्नो ह्येवोत एकैकेन भवत्यात्मेत्येवोपासीत् अत्र ह्येते सर्व एकं भवन्ति तदेतत्पदनीयमस्य सर्वस्य यदयमात्माऽनेन ह्येतत् सर्वं वेद यथा ह वै पदेनानुविन्देदेवं कीर्तिं श्लोकं विन्दते य एवं वेद ॥ बृ. उप. 3-5-1

98) तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रयोऽन्यस्मात् सर्वस्मादन्तरतरं यदयमात्मा स

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other of t hese , does not know the Mind fully. The Mind i.e. Atman is the foundation of all these.

Ātman is the Highest object of Love

[98]It is the Ātman that is the highest object of love for one. One loves oneself more than his son, his property and everything else. Therefore, one should realise that Ātman is the higest object of one's love. It is from Ātman or Brahman that everything emanates. In this discourse also two important points are made :-

1. Ātman is the foundation or the source of cosmological evolution.
2. Psychologically Ātman is the highest object of love.

While making the second point, the obects of love in the normal course such as the progeny, property etc. are mentioned. These are considered as the next objects of love. Because, probaly these serve the interest of one is Self. Thus, Self interest and Self love are mentioned as the basic psychological urges in this discourse.

Aham Brahmāsmi

[99]The *Avyākrta Brāhmana* continues it's discourse on *Brahman* in

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योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव न हास्य प्रियं प्रमायुकं भवति ॥ बृ. उप. 3-5-2

ii) तदाहुर्यद् ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद्ब्रह्मावेदहमस्मीति तत्सर्वमभवदिति ॥ बृ. उप. 3-5-3

[99] i) ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत् । बृ. उप. 3-5-4

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another way. [99] "Before the commencement of the evolution of the cosmic process, Brahman alone was present. It identified itself as *'Aham Brahmāsmi'* Then everything else arose." This fact of *Brahman* being the primary source and present every-where, has to be realised by everyone. Such realisation is presented by *Vāmadeva* in a hymn ascribed to him. He says, "I am *Manu*, I am *Sūrya*, I am Brahman". Here what he means is *Brahman* which alone is competent to describe itself as *'Aham'* is present everywhere. Nobody should think that he is without *Brahman*.

In this section of the discourse, another important aspect of *Brahman* or *Ātman*, viz., *Brahman* or *Ātman* is not only the primary source of the cosmic evolution but it is present in all the cosmic evolutes all along and manipulate their functioning. The *Antaryāmin* concept which is especially dealt with later in another Brāhmaṇa is suggested here. *Brahman* is Universal Mind in this sense and it is not only present wherever the Individual Minds are present but ac tually directs them.

Origination of the Social order Brahma, Ksetra etc

In the next section in the same *Brāhmana*. another interesting role of *Brāhman* is delineated. This is a sociological role. That is to

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11) ऋषिर्वामदेवः प्रतिपेदे अहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति । बृ.उप.3-5-4

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say, the social set up that was developing during the Upaniṣadic time is mentioned here and it is stated as "evolved out of *Brahman*".

This discourse also commences with the statement as [100] "Before the commencement of the process of social organisation, *Brahman* alone was present. Then, it created the *Kṣatra* class. Some of the dieties such as *Indra, Varuṇa* etc. are stated to belong to *Ksatra* class. Then it created Vaisya class and finally the *Śūdra class*'. Now in order to make all these four classes obedient to a social system, *Dhrama* a set of social principles were caused, It was declared that, everybody must obey *Dharma*. [101] *Dharma* is greater than *Kṣatra*. Therefore *Kṣatra* has to obey *Dharma*. It is the responsibility of the *Kṣatra* to see that no weaker sections of society are harassed by the stronger section of the society. The core of the *Dharma* is Truth.

This discourse explains the process of the development of social order. This social order is not the creation of any individual, social or religious leader or a prophet. It is a natural growth. It is to show this natural base of it that it's evolution or creation is attributed to *Brahman,. or the Universal Mind. Therefore, Brahman* creating the social order should not be taken literally. It has to be taken in the

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100 ब्रह्म वा इदमग्र आसीदेकमेव त्वेदकं सन्न व्यभवत् तच्छ्रेयोरूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति तस्मात्क्षत्रात् परं नास्ति ।

बृ. उप. 3-5-5

101 स नैव व्यभवत् तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद् धर्मात् परं नास्ति अथो अबलीयान् बलीयांसमाशंसते धर्मेण । बृ. उप. 3-5-8

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sense that, the evolution of a social order consisting of the four *varṇas* was a natural outcome in the social conditions that existed at that time. The later law givers like *Manu*, *Yājñavalkya* and others worked out a detailed code of conduct for this social order.

In continuation, of the above exposition of the social order, it is stated that it is the *Ātman* or the Mind that is the centre of all social activities. Some of the social activities that were in vogue at that time are actually mentioned. [102] These include rituals to the gods, study to continue the sage's tradition, progeny to continue the race, hospitality to the guests, grass and other food to the cattle, maintainance of domestic animals and even taking case of small creatures like ants. This list covers religious and educational activities, maintanance of family, social obligations and obligation to others. What is important to a student of the Mind here is, the mental attitude of a person being made the main source of inspiration for all social activities. In the next section, the role of *Ātman* or Mind in organising family life is explained. [103] The section

102 अथनद अथो अयं वा आत्मा सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेनर्षीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणामथ यन्मनुष्यान् वासयते यदेभ्यो दानं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति ते न पशूनां यदस्य गृहेषु श्वापदा वयांस्यापिपीलिकाभ्य उपजीवन्ति तेन तेषां लोको यथा ह वै स्वाय लोकायारिष्टिमिच्छेदेवं हैवं विदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति तद्धा एतद्विदितं मीमांसितम् ॥ बृ. उप. 3-5-10

103 आत्मैवेदमग्र आसीदेक एव सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीत इत्येतावान् वै कामो नेच्छंश्च नातो भूयो विन्देत्तस्मादपि एतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति स यावदप्येतेषां एकैकं न

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begins with the statement that [103] "The *Ātman* desired to have a wife. Consequently it also desired to have property and undertake some vocation." The discourse states that one cannot undertake these in isolation. One cannot just marry and remain without any property or any vocation, or one cannot acquire wealth and remain without a wife and any vocation. The social personality of a person is incomplete if one of these three is missing. In order to impress upon the need of these equations and in order to show that the very human personality has these in some sense, a metaphor of a human personality itself carrying the wife, property etc. with it is made. According to this metaphor, *Manas* is oneself, speech is wife, life is progeny , eye is property, the functioning of the eye, ear, etc. is its vocation. Thus, the social personality of a person consists of five important aspects, viz - oneself, one's wife, property, progeny, vocation.

From the above brief sketch of the contents of the *Avyākṛta Brāhmaṇa*, we find that four aspects of human personality, viz., physical, psychological, social and family, are described here. But, the important point is, the spiritual aspect of

प्राप्नोत्यकल्पन एव तावत्मन्यते तस्योकल्पनता मन एवास्यात्मा वाग्जाया प्राणाः प्रजाः चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते श्रोत्रं दैवं श्रोत्रेण हि तच्छृणोत्यात्मौवस्य कर्मात्मना हि कर्म करोति स एव पांक्तो यज्ञः पाक्तः पशुः पांक्तः पुरुषः पांक्तमिदं सर्वं यदिदं किं च तदिदं सर्वमाप्नोति य एवं वेद ॥ बृ. उप. 3-5-11

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viz. the *Ātman* is made the basisof these four aspects, both in its Universal Mind aspect viz., *Brahman* and the Individual Mind aspect viz. *Atman*. Thus, we have a graphic picture of its spiritual mind, it's physical adjunct, it's psychic functions, and its social and family functions. All these together constitute human personality. Therefore, the Avyākṛta Brāhmana concludes by saying that '*Pānthaḥ Puruṣah*'.

The role of *Prāṇa*, *Manas* and Speech.

In *Saptānna Brāhmaṇa*, the question is raised as to, on what the gods men, cattle etc. subsist. The gods of course subsist on sacrificial offerings. The cattle subsist on water. [104] But when we come to man, particularly the Self, what enables the Self to subsist functionally are *Manas*, speech and life. Therefore , these three are stated to be the food for the functioning of the Mind. We find here that the *Cakṣus* and the *Srotra* which also enable the self to function are not mentioned. This point is raised in the very passage and it is stated that, it is *Manas* only that performs the function of seeing and hearing and the eyes and the ears are only the aids to *Manas*. Because, if the *Manas* is not attentive, these eye or the ear will not be able to

104 श्रौण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यात्मनेऽकुरुत अन्यत्र मना अभूवं नादर्शमन्यन्मना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिः ह्रीः धीर्भीरित्येतत्सर्वं मन एव तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति यः कश्चिच्छब्दो वागेव सैषा ह्यन्तमायन्नेषा हि नः प्राणो अपानो व्यान उदानः समानो स इत्येतत्सर्वं प्राण एवैतन्मयो वाऽयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥ बृ.उप. 3-6-3

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see or hear. Thus stating the important role of the *Manas*, the various functions of the *Manas* are listed. These are, *Kāma*- desire, *Saṁkalpa*- intention , *Vicikitsā* - intiative to act, *Sraddhā* -faith *Aśraddhā*- absence of faith , *Dhṛti*- contentment *Adhṛti* - discontentment, Hrīḥ modesty, *Dhīḥ* - intelligence , *Bhīḥ* - fear. All these are the functions of the *Manas*. The *Ātman* or Self functions with the aid of *Manas*, *Vāk* and *Prāṇa*. *Manas* is the means to know all. These are some of the points mentioned about the self or Mind and the *Manas* in *Saptānna Brāhmaṇa*.

Nāma, Rupa and Karma

The *Ṣaṣṭha Brāhmaṇa* states that, for the functioning of the Self, three are important.[105] These are *Nāma*, *Rupa* and *Karma*. while *Vāk* or the organ of speech deals with the *Nama*, *Cakṣus* the eye deals with the *Rūpa*, it is *Ātman* that takes initiative in respect of *Karma*.

Demonstration of Vijñānamaya Ātman

In Ajātas'atru *Brāhmaṇa*, *Gārgya* informs,[106] *Ajātaśatru that he considers 'Āditye Puruṣaḥ'* as Brahman. *Ajātaśatru replies that 'Āditye puruṣa'* is only best among the beings but not *Brahman*.

105. अथ वा इदं नाम रूपं कर्म तेषां वागित्येतदेषां उक्थं ।
अथ रूपाणां चक्षुरित्येतदेषामुक्थं । अथ कर्मणामात्मेत्येषामुक्थं ।बृ. उप. 3-7-2

106 सहोवाच गार्ग्यो य एवासावादित्ये पुरुषः एतमेवाहं ब्रह्मोपास इति । बृ. उप. 4-1-2

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Gārgya goes on mentioning *Candre puruṣa, Vidyuti puruṣa, Ākaśe puruṣa, Vayau puruṣa, Agnau puruṣa, Apsu puruṣa, Adarśe Puruṣa, Dikṣu Puruṣa, Chāyamaya Puruṣa* and *Ātmani Puruṣa* as *Brahman*. *Ajātas'atru* goes on saying that this is not the final position. Then *Gārgya* confesses that he only knows this much. [107] Then, *Ajātaśatru* takes him to a person who was fast asleep. Then he addresses the sleeping person, 'O shining person, wearing white garment'. The sleeping person does not get up. Then *Ajātaśatru* wakes him up by rubbing him by hand. Then, *Ajātaśatru* asks *Gargya* as to where was the consciousness when this man was fast asleep. *Gargya* says, I do not know. Then, *Ajātaśatru* informs *Gārgya* that when this man was fast asleep, the consciousness was withdrawn from the senses and it was in the heart. The consiousness in the heart is like a supreme king just as the supreme king rules over the entire kingdom through his representatives. The consciousness functions

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107 i) तौ ह पुरुषं सुप्तमाजग्मतुः तमेतैर्नामभिरामंन्त्रयांचक्रे बृहत्पाण्डुरवासः सोम राजन्निति स नोत्तस्थौ तं पाणिना पेषं बोधयांचक्रार सहोत्तस्थौ ।। बृ. उप. 4-1-15

ii) सहोवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूत्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत् कुतः एतदागात् तदु ह न मेन गागर्यः । बृ उप. 4-1-16

108 एष विज्ञानमयः पुरुषः तदैषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिन् शेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वापिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग् गृहीतं चक्षुः गृहीतं श्रोत्रं गृहीतं मनः ।। बृ. उप. 4-1-17

ii) स यत्रैतत्स्वप्न्याचरति ते हास्य लोकास्तुदतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जनपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतेवमेव एष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते । बृ. उप. 4-1-18

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through the senses and the limbs of the body, [109]When one is fast asleep, it is withdrawn to the heart through the seventy two thousand nerves. The Consciousness enters into *Purītati Nādi* at this time and the person sleeps fast. When he is awake, the consciousness again spreads like the sparks of the spreading fire.

In this dialogue between *Gārgya* and *Ajātaśatru*, the consciouness being the core of human personality , is demonstrated by a reference to the deep sleep state. While *Gārgya* was looking for the consciousness or mind in the different aspects of nature, *Ajātas'atru* told him that, it is in the man that it is primarily found. Upaniṣads talk of the presence of the *Ātman* every where. But they always conclude by saying that the *Ātman* is especially present in the living beings.

Mūrta and Amūrta

[110] In *Mūrtāmūtra Brāhmaṇa*, two aspects of Brahman are mentioned viz. -*Mūrta* and *Amūrta*.

Discover Ātman

In *Maitreyi Brāhmaṇa*, an interesting psychological point is made.

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109 i) अथ यदा सुषुप्तो भवति तदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिं सहस्राणि हृदयात् पुरीततिमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृत्य पुरीतति शते । बृ. उप. 4-1-19

ii) स यथोर्णनाभिः तन्तुनोच्चरेत्यग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति ॥ बृ. उप. 4-1-20

110 द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च । बृ. उप. 4-3-1

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[111]Basically the man looses himself . But in his family and social life, it is found that his love is extended to, wife, husband, son, property, the various sections of the society and even the non - sentient beings around him. This is becuase, all these serve his interests and he develops a feeling of freternity for them. Infact, his very concept of Self gets extended to cover all these. But the basic fact remains that the *Ātman* or the Self remains to be the central point of attraction. [112] Therefore, one has to discover this very *Ātman* to know the truth of the Universe. This is stated in the famous passage, '*Ātmā Vā are draṣṭavyaḥ srotavayaḥ*', etc. If one is negligent about *Ātman* and does not realise as, all others are to subserve the interests of this *Ātman*, all others will leave it. This is explained by three beautiful illustrations.

[113]1. When a drum is beaten, one has to relise that the waves of the drum's sound arise from the drum and that is the central point.

2. When the waves of the conch sound arise from a conch, one has to realise that, conch is the centre of these sounds.

111 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति ।।
बृ. उप. 4-4-5

112 आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।। बृ. उप. 4-4-5 20

113 ।।स यथा दुन्दुभेर्हन्यमानस्य न बाह्यान् शब्दान् शक्नुयात् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः । बृ. उप. 4-4-7

।।) स यथाशङ्खस्य ध्मायमानस्य बाह्यान् शब्दान् शक्नुयात् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ।। बृ. उप. 4-4-8

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3. When a veena is played and the notes emanating from it are heard, one has to realise that veena is the centre of it

From these illustrations it is made clear that *Ātma* or Self is the centre of all activities and unless this is realised, the significance of those activities cannot be realised at all. Having mentioned this important point of the *Ātman* being the centre of all activities, [114] *Yagñavalkya* goes on quoting instances of such centres of activities and functions in the nature around, such as sea the centre of all water, eye the centre of all forms, *Manas* is the centre of all thoughts and so on. [115] Then he comes to his main point that consciousness or the mind is present everywhere in the Universe. One cannot take it out but one can only experience it's presence . He explains this by a beautiful example viz. When some salt is put in water, one can feel the presence of it by sipping the water, but one cannot take out the salt. Similarly, the consciousness is present in all beings and it remains unmanifest in them. No consciousness is observable when one does not function.

114 स यथा सर्वासामपां समुद्र एकायनमेवं सर्वेषां स्पर्शानां त्वगेकायनमेवं एवं सर्वेषां संकल्पानां मन एकायनमेवं सर्वासां विद्यानां हृदयमेकायनं बृ. उप. 4-4-11

115 एवं वा अरे इदं महद्भूतमनन्तमपारं विज्ञानघन एवैतेभ्यः भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति । बृ. उप. 4-4-12

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Maitreyi's dilemma

This discourse on the nature of consciousness viz :- it is present everywhere, but it is not manifest when one does not function, created some confusion in *Maitreyi*. Therefore, *Maitreyi* asked *Yāgñavalkya* to clarify his statement. [116] "You say, consciousness is present everywhere. At the same time, you also say that it is not operative when one does not function. Well, I am not able to understand this contradiction " *Yāgñavalkya* replies that, there is no contradiction in what is said. [117] What I mean is when one functions as the subject dealing with the things around as objects one is functioning. When one is functioning in this way, the consciousness is operative. But, when this subject - object demarcation is not there, there is none to see and nothing to be seen, none to hear and nothing to be heard, none to think and nothing to be thought of. This is what I mean when I say the consciousness is not operative."

This discourse of *Yāgñavalkya* on the nature of *Ātman* and the exposition of the two aspects of this *Ātman* via - empirical

116 सा होवाच मैत्रेय्यत्रैव मा भगवानमुमुहन् न प्रेत्य संज्ञास्तीति सहोवाच न वा अरे अहं मोहं ब्रवीमीत्यलं वा अरे इदं विज्ञानाय ।। बृ. उप. 4-4-13

117 यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितरं इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत तत् केन कं जिघ्रेत् तत् केन कमभिवदेत् तत् केन कं पश्येत् तत् केन कं शृणुयात् तत् केन कं मन्वीत तत् केन कं विजानीयाद्येनेदं सर्वं विजानाति तं केन विजानीयात् विज्ञातारमरे केन विजानीयादिति ।। बृ. उप. 4-4-14

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functioning with the subject-object bifurcation and the transcendental existance as pure consciousness is the approach of the *Upaniṣads* in respect of the nature of the Mind. The Mind as pure consciousness is transcendental. But the same Mind at the empirical level functions as subject and undergoes the experiences. In the first part of this discourse, the functioning of the mind at the empirical level, the self love being the centre of such functioning is mentioned. In the second part, the transcendental nature of the mind as pure consciousness is mentioned.

Ātman is beyond sense comprehension

In *Uṣastha Brāhmaṇa*, [118] *Uṣastha* specifically asks Yagñavalkya, as to what is the nature of *Ātman*, ' which you say, is directly cognised.' *Yāgñavlkya* replies, it is althrough the body, it functions through the life breath. *Uṣastha* was not satisfied with this reply. He says, you point it out to me as one points out a cow as this is the cow, a horse as this is the horse. [119] You just say that is

118 अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत् साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो य उदानेन उदानिति स त आत्मा सर्वान्तरो यः समानेन समानिति स त आत्मा सर्वान्तर एष ते आत्मा सर्वान्तरः ॥ बृ. उप. 5-4-1

119 सर्वान्तरो म दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारं शृणुया न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विविज्ञातारं विजानीया एष त आत्मा सर्वान्तरोऽतोऽन्यदार्त । बृ. उप. 5-4-2

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althrough the body and it is directly cognised. But describe out to me in a specific way [119]*Yāgñavalkya* says, "You cannot see the seen, by the light, hear the hearer by the hearing think about the thinker by the thought, know the knower by the knowledge, one for whom, these are instruments cannot be comprehended by these very instruments. He is beyond expistemological reach.

It is already mentioned earlier that the *Ātman* or self is beyond the empirical, epistemological reach. This is especially mentioned in this *Brāhmaṇa*.

Ātman is Antaryāmin

In *Antaryāmi Brāhmaṇa Uddālaka Āruni* asks *Yagñavlkya* to tell him about *Sūtra* and *Antaryāmin*. *Yagñavalkya* tells, [120] *Vāyu* is the *Sūtra*. That is to say, one who is in contact with the different physical elements and brings them into some kind of contact with each other is *Vāyu*. This contact brought about by *Vāyu* is external. But the internal contact is brought about by *Antaryāmin*. This *Antaryāmin* is *Ātman* ie, Universal Self. The role of this *Ātman* or Universal Self which regulates all and directs all is beautifully

120 स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्दृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुव्यस्रंसिषतास्यङ्गानीति वायुना हि गौतम् सूत्रेण सन्दृब्धानि भवन्ति इत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥
बृ. उप. 5-7-1

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sal Mind is present in *Prthvi Ap, Vāyu, Dyu, Adhibhūta, Āditya*, Universal elements etc. *Vak, Cakṣus, Srotra* etc. senses, and it regulates all of them. [122] These do not know how they are regulated by it. This *Ātman* is also present in *Vijñāna* i.e. Individual Mind and regulates it. Thus *Ātman* or the Universal Mind is the supreme principle that directs and regulates the functioning of all sentient and non-sentient beings in this universe.

The *Upaniṣads* take the *Ātman* ie; the Universal Mind as the central principle of the entire universe and ascribe a supreme position to it. This is clearly brought out in *Antaryāmi Brāhmaṇa*.

The Principle of Akṣara

In *Akaṣara Brāhmaṇa*, the supreme cosmic principle is designated as Akṣara. [123] It's nature is brought out by a number of adjectives such as *Asthūla, Ananu, Ahrasva* etc.

By these negative attributes, all physical attributes are

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121 यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष ते आत्मान्तर्याम्यमृतः ।
बृ. उप. 5-7-15

122 अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्यतोऽस्ति द्रष्टा नान्यतोऽस्ति श्रोता नान्यतोऽस्ति विज्ञाता एष ते आत्माऽन्तर्याम्यमृतोऽतोन्यदार्तं । बृ. उपA 5-7-23

123 स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितम-मस्नेहमच्छायमतमोऽवाय्वानाकाशम असङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कम-प्राणममुखममात्रमनन्तरमबाह्यं न तदश्नोति किञ्चन न तदश्नाति कश्चन ।। बृ. उप. 5-8-8

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these adjectives, the presence of senses is denied and in conclusion, it is stated that it does not undergo any experience, nor any one can experience it. Such a supreme principle is naturally transcendental. However, all others function under the command of this supreme principle *Akṣara*. The Sun, Moon, Time all these function under the command of this supreme principle *Akṣara:* All human activities also guided by this supreme principle.

Having thus described the supreme cosmic principle, it is stated that, that it sees all, it hears all, it knows all but it is not seen, heard or known by anything else. The *upaniṣads* envisage two levels viz- Transcedental and the empirical. While the transcendental can participate in the affairs of the empirical, the empirical cannot participate in the affairs of the transcendental. In fact, there are no affairs of the transcendental beyond providing a base and direction for the empirical. In the light of this, one has to envisage the Universal Mind and the Individual Mind. This becomes more clear when one goes to *Vedānta* schools.

Vijñānam Ānandam Brahma

In *Śakalya Brāhmaṇa*, after answering the questions of *Śākalya*, *Yāgñavalkya* himself throws a challenge to Śākalya

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and all other Sages. present at the assembly of king Janaka, [124] "I will ask you the nature of '*Puruṣa*' delineated in *Upaniṣads* (*Aupaniṣadam Puruṣam*). *Śākalya* was not able to answer this question nor the others dare t o answer this question. Then, [125]*Yāgñavalkya* elaborated his question further, comparing the *Puruṣa* to a tree, and asked again "Just as a tree when cut down grows again out of the roots, the *Puruṣa* also must be arising from some primary source what is that primary source ?" None of the Sages present in the assembly were able to answer this question.

Yāgñavlkya himself replied, [126]"*Vijñānam Ānandam Brahma*". This source is of the nature of consciousness, Bliss and all- encompassing. This is the ultimate foundation of all. Here, the characteristics of the supreme cosmic principle, or rather the foundationof the entire cosmic process is described. This is the Transcendental Mind of the *Upaniṣads*.

In *jyotir Brāhmaṇa*, the question is raised as to, who is Ātman,? And it is stated that the nature of *Ātman* is consciousness, he is present at the heart, he moves between this world and the other

124 स यस्तान् पुरुषान्निरुह्य प्रत्यूह्योत्क्रामन्तं त्वौपनिषदं पुरुषं पृच्छामि ।बृ. उप. 5-9-26

125 यत्ययमूलमावृहेयुर्वृक्षं न पुनराभवेत् मर्त्यः स्विन् मृत्युना वृक्णः कस्मान्मूलात् प्ररोक्षति । मर्त्यः स्विन् मृत्युनाना वृक्णः कस्मान्मूलात् प्ररोहति जात एव न जायते कोन्वेनं जनयेत् पुनः ॥ बृ. उप. 5-9-28

126 विज्ञानमानन्दं ब्रह्म । बृ. उप. 5-9-28

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World, Sin, accrues to him when he is embodied. During the dream state, he sees the dream objects and suffers from pain and pleasure. However, his true nature is pure consciousness. During the deep sleep state and the liberated state, he is free from grief. However, his consciousness never ceases to be there. When it is stated that, he does not see , does not hear, does not smell etc. only the empirical psychic states are denied. These are some of the points that are made in *Jyotir Brāhmaṇa*.

How Ātman departs from the body

In *Śārira Brāhmaṇa*, the condition of the Self and Mind when one dies or liberated is described when the death is nearabout.[127] One gets into a state of drowsyness(*Saṁmoha*). The functioning of his senses gradually is withdrawn. The eyes are turned. He becomes unable to see or hear. He fails even to grasp the touch. Then his *Ātman* moves out through the top of the Head or the eye. Following the departure of the *Ātman*, the life departs and the senses also depart. The Self with only consciousness moves out. With some

127 एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुः..तस्य ह एतस्य हृदयस्याग्रं प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वा अन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रान्तं सर्वे प्राणो अनूत्क्रामति प्राणं अनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति सविज्ञानमेव अन्वक्रामति । बृ .उप.

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kind of impressions of the previous experiences imprinted on it. [128] Just as a worm that lives on the grass and the water moves from one grass to another the *Ātman* moves from one body to another. [129] Just as a goldsmith, removing the dirt from a piece of gold of an ornament prepares another, the departing *Ātman* leaving this body moves into another fresh body in the worlds of *Manes, Gandharvas*, Dieties, and other beings according to its good or bad deeds. However, the true nature of *Ātman* according to its good or bad deeds. [130] However, the true nature of *Ātman* is pure consciousness. But when it empirically functions, it is *Manomaya, Prāṇamaya, Cakṣurmaya* etc. That is to say, it has *Manas, Prāṇa, Cakṣus, Srotra* as its aids. It also has a body consisting of the elements Pythvi *Ap, Vayu* etc. This is its physical structure. On the emotional side, the *Ātman* or Self develops *kāma, Krodha, Dharma, Adharma*, etc. Consequently *Puṇya* or *Pāpa* accrue to it according to good or bad deeds. Whatever way one desires, one thinks of

128 तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति एवमेव अयमात्मेदंशरीरं निहत्याविद्यां गमयित्वा अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ।।
बृ. उप.

129 तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं कुरुते एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ।। बृ. उप.

130 स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमय वायुमय आकाशमयःस्तेजोमयश्चतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।। बृ.उप.

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proceeding on those lines and whatever way one thinks, one undertakes those deeds. These deeds give a shape to his future.[131] But, when one gets rid of his desires, one attains his true nature. When he attains this, the body lies defunct like an anthill after the departure of the snake.

Thus, this *Brāhmaṇa* gives a graphic picture of the departure of *Ātman* from the body and its involvement when it is in the body. The notions of a permanent self and its transmigration are very clearly stated here. The idea of being born in the other worlds or reborn in this world again, is also very clear here. The *Upaniṣadic* concept of Mind is not confined to one birth or one world. The *Ātman* or self is a permanent entity. This *Ātman* or self with the necessary aids of *Manas* and Senses, functions as Empirical Mind. But this *Ātman* or self being permanent goes on assuming different bodies either in this world or in other worlds. The deeds performed by this *Ātman* has ethical implications. Therefore, *Puṇya* or *Pāpa* the consequences of the ethical implications of the deeds, accrue to him. These lead to rebirth in this world or other worlds. A student of the *Upaniṣadic* concept of the nature and functions of the Mind has to keep in mind this larger canvas of the Upaniṣadic concept

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131 तद्यथा अहिर्निर्ल्वयनी वल्मीके मृल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेते ।

बृ. उप.

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of Mind. This larger canvas is very well explained in this *Śārīra Brāhmaṇa*.

An interesting feature of this *Śārīra Brāhmaṇa* is a few verses from *Īśāvāsya*, *Kaṭha*, *Kena*, and *Chāndogya* are quoted in the relevant contexts.

The Ātman delineated here represents both the Universal Mind and the Individual Mind since the features of both are mentioned. [132] It is here that the aspirations of the human beings are neatly classified into three as *Putreṣana* - desire for progeny, *Vitteṣana* -a desire for property, *Lokeṣana* - desire for fame. These represent the three fundamental urges of man viz. the urge to survive, the urge to preserve and the urge for sociability. Since the man knows that he himself cannot survive long, he desires to survive through his progeny this in *Putreṣana* . The man requires food and shelter to protect and preserve himself. This urge to protect and preserve himself finds its expression in *Vitteṣana*- desire for property . Man is a social being and he cannot be happy alone. Therefore, he has an urge for sociability. This urge finds its

132 एतद्ध स्म वैप्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्मा[sयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः॥ बृ. उप.

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tions for the involvement in transmigration.[133] Having stated these, the Upaniṣad advises to overcome these, and then tells us that the true way of discovering the nature of true Self is to deny these contingent circumstances, and then approach the true Self. This is stated in the famous passage here,

'Sa eṣa neti neti Ātma agṛhyo na hi gṛhayate

aśīryo na hi śīryate, asaṅgo na hi Sajjate

Thus giving a picture of the true nature of *Ātman*, the *Upaniṣad* advises to develop mental calmness, restraint, concentration of mind etc. qualities, and discover the true nature of *Ātman* unto *Ātman* itself. The *Ātman* should not be studied in this or that context or with this or that attribute. But, it should be studied as pure self. One who studies *Ātman* in this way, he is a true *Brāhmana* i.e., the knower of *Brahman* and he attains *Brahmaloka* i.e., *Brahmanhood*.

Dama, Dāna and Dayā

Though our study is concerned with the metaphysics and the psychology of the Mind, We cannot resist the temptation of some

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133 स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिष्यते ॥ बृ.उप.

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ethical importance. This episode is, "Once the gods, the Men and the Demons approached *Prajāpati* for instructions. He said "*DA*" and asked them whether they understood what he meant by it. They said 'Yes'. But each one had understood it in a different way. The Gods had understood it as instructing the practice of 'Dama ' i.e. restraint. The men understood it as '*Dana*' i.e., alms giving and the demons understood it as '*Daya*' i.e., compassion. This episode indicates that these three are the three cardinal ethical virtues and these should be practiced by every one. There is some significance in each one in . the understanding it in a certain way. The gods have plenty of opportunities for the comforts of life. Therefore, they should exercise restraint in their own interest. The men have limited resources. Therefore, they should share with their fellow beings. The demons have aggressive nature. Therefore, they must develop compassion. From this, it is clear that, while laying down, the ethical guidelines, the emotional and temperamental aspects of the persons concerned has to be taken into account.

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SAMKHYA - YOGA

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CHAPTER III

Samkhya-Yoga thought on Mind

Veda and *Upaniṣads* are the earliest available sources of Indian thought. However, there are a few other traditions of Indian thought that were contemporaneous with *Veda* and *Upanisads* and pursued slightly a different path than the *Upanisadic* thought. Among such thought currents, *Sāṁkhya* and *Yoga* have a distinct place. Therefore, after the discussion of Upaniṣadic thought, it will be useful to take up the discussion of *Sāṁkhya* and *Yoga*. The *Sāṁkhya* and *Yoga* thought on the nature and functions of Mind is discussed in this chapter.

For *Sāṁkhya* philosophy, the *Sāṁkhya kārika* of *Īs'wara Kṛṣna* is the authentic text. However there is another work with viz:- *Sāṁkhya sutra* with Sāṁkhya Pravacana Bhāṣya of Vijñānane *Bhikṣu*, which gives an elaborate account of *Sāṁkhya* philosophy. According to the *Sāṁkhya* school, the entire universe is classified into two categories viz. *Prakṛti* and *Puruṣa*. i.e. Matter and Self. The *Sāṁkhya* concept of Mind is quite different from that of the

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Upaniṣadic concept of Mind. The Upaniṣadic expressions *Ātman* and *Brahman* do not at all occur in *Sāṁkhya* philosophy. The students of history of Indian philosophy have beeen debating whether *Sāṁkhya* is pre-*Upaniṣadic* or post-*Upaniṣadic*, and whether it is theistic or atheistic. We will not enter into this debate. A few im-portant terms of *Sāṁkhya* system such as *Prakṛti*, *Avyakta*, *Mahat*, and *Puruṣa* occur in *Kaṭha* and *Swetāswatara* Upaniṣads. The expressions *Guṇa*, *Sattva* also occur. This shows that at the time of these *Upaniṣads Sāṁkhya* philosophy was in vogue.

The functions of Mind in *Sāṁkhya*

The *Sāṁkhya* concept of Mind is complex. It is not simply the self or *Puruṣa* that constitutes the Mind but it is *Puruṣa* and *Antaḥkaraṇa* together, that constitute the functional mind. To know this structure of the Mind, it is necessary to know the process of evolution in *Sāṁkhya* philosophy. According to *Sāṁkhya*, *Prakṛti*, the primordial matter consists of three constituents viz , *Sattva*, *Rajas*, and *Tamas*. The state of equlibrium of these three constituents is the state of *Mūlaprakṛti* or Primordial matter. The first stage of its evolution is designated as *Mahat* and also as *Buddhi*. [1] At this stage the equil-

1 प्रकृतेर्महान् ततोऽहङ्कारः तस्माद्गणश्च षोडशकः ।
तस्मादपि षोडशकात् पंचभ्यः पंच भूतानि ।।

सां का 22

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-ilibrium of the three constituents is disturbed and the *Sattva*, *Guṇa* dominates the other two, The characteristics of *Sattvaguṇa* are laghu, *Prakāśaka* and *Sukha*. That is to say, *Sattva* is fine, illuminating and causes joy. The *Mahat* stage is called *Buddhi* taking into account the illuminating nature of *Sattva* which is predominant at that stage.

[2] The next stage is the evolution of *Ahaṁkāra tattwa* from *Mahat tattwa*. This *Ahamkāra tattwa* has two aspects, viz. *Vaikṛta*, or *Sāttvika* and *Tāmasa*. The *Sāttvika* aspect, leads to eleven senses and the *Tāmasa* aspect leads to the five subtle elements. It is at this *Ahamkāra* stage that, the ego or the senses of 'I' develops. *Buddhi*, *Aahṃkāra* and *Manas* constitute *Antaḥkaraṇa*. *Puruṣa* associated with *Antaḥkaraṇa* functions as the subject. The *puruṣa* association withj *Antaḥkaraṇa* constitutes the empirical Self or the Mind in *sāṁkhya* philosophy. The concept of *Antaḥkaraṇa* in *Sāṁkhya* has both the cosmic aspect and the psychic aspeect. Ontologically, *Antaḥkaraṇa* consists of an evolute *Prakṛti* i.e. *Buddhi*, an evolutes of *Mahattattva* and Aahmkāra an evolute of the *Sāttvika* aspect of *Ahamkāra*. This is its cosmic structure.

2 अभिमानो ऽहंकारस्तस्मादिद्विविधः प्रवर्तते सर्गः ।
एकादशकश्च गणस्तन्मात्रः पंचकश्चैव ॥

सां का 24

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It has psychological aspects also, *Adhyavasāya*(i.e. determinate knowledge), *Abhimāna* (viz. appropriating) and *Saṁkalpa*, are the functions, of the three constituents of *Antaḥkaraṇa* ,viz. *Buddhi* ,*Aham-kāra* and *Manas* respectively. These functions are psychic in nature.

Before we probe into the nature of Mind as conceived in *Sāṁkhya* philosophy, it is necessary to know the nature of the three *Guṇas* that are the constituents of *Prakṛti*. Three aspects of each of these *Guṇas* are mentioned in *Sāṁkhya* classics. [3] *Laghu, Prakāśa* and *Preeti* i.e. lightness or fineness, illuminating nature and the nature of causing the affectation of joy are the three aspects of *Sattva guṇa, Upastambha, Cala* and *Apreeti*, i.e stimulating, mobile nature and dislike are the three aspects of *Rajoguṇa, Guru, Varaṇaka* and *Viṣada* i.e., heaviness, enveloping nature and sorrow are the three aspects of *Tamoguṇa*. A close scrutiny of these aspects will reveal that the first two aspects of these three *Guṇas* are physical attributes, while the third one is psychic feature. Thus the grounds of the both the physical development and the psychic development are found in the very constituents of the Primordeal matter. All objects contain these three *gunas* in different proportions depending upon the

3 i) प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ।।
ii) सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।
गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ।। सां का 12,13

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predominance of *Sattva* or *Tamas* element. This fact has to be kept in mind while studying the nature and functions of Mind is *Sāṁkhya* philosophy.

Establishment of Puruṣa

It is stated above that the *Purusa* and *Antaḥkaraṇa* together constitute the functional Mind in *Sāṁkhya* philosophy It was also stated right at the commencement, that the *Sāṁkhyas* classify the universe into two categories viz *Prakṛti* and *Puruṣa*. Now, we have to find out , on what grounds these two categories are accepted. *Sāṁkhyas* accept *Prakṛti* or primordeal matter by the method of reasoning from the effect to the cause. The five gross elements, and the thirteen instruments of knowledge and activity are observed as the constituent facts of the world by all of us. These must have their causes. Every effect is an evolute of its cause and is present in its cause potentially. By this process they discovered the five *Tanmaātras* i.e. the finer elements-*Ahamkāra*, *Mahattattva* and ultimately *Mūlaprakṛti*. Thus, the entire objective world has been conceived by them as evolved from Prkṛti which is a complex of the three *guṇas*.

The *Mūla prakrti* and all its evolutes are complex entities. Now, every complex entity is meant to serve the purpose of some one else. That something else cannot be another complex entity.

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Because in that case, the second complex entity also needs something else to be served. This will lead to infinite regress. Therefore, to justify the idea of a complex entity serving the purpose of some one else, a non-complex entity, not constituted of the three *Guṇas* has to be envisaged. Such an entity according to *Sāṁkhya* is *Puruṣa*. [4] Therefore , the main ground on which the *Sāṁkhyas* envisage *Puruṣa* is *Samghāta Parārthatva* i.e.a complex entity being meant to serve the purpose of someone else. Further, a complex entity needs an enjoyer and therefore, an enjoyer has to be envisaged. It is also observed in Nature that, after serving the purpose for which an entity in Nature is evolved, it withdraws. Such a withdrawal also needs envisaging some one from whom this withdrawal takes place. Thus, *Bhoktṛ Bhāva* and *Kaivalyārtham Pravṛtti* are stated as the other two grounds for envisageing a *Puruṣa*. *Sāṁkhya* system not only envisages a *Puruṣa* different from *Prakṛti* but argues that *Puruṣa* are many. We need not go into this question in detail. [5] The usual grounds of different persons being born and dying at different times, and having different sets of senses, and not undertaking activities simultaneously etc are adduced to establish a many

4 संघातपरार्थत्वात् त्रिगुणादिविपर्ययाधिष्ठानात् ।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ।। सां का 17

5 जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च ।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ।। सां का 18

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Puruṣas, as the presence of only one *Puruṣa* in all bodies cannot explain these factors.

The important features of this *Puruṣa* are, he is altogether different in nature from *prakṛti*. [6] While *Prakṛti* is constituted of three *Guṇas*, *Puruṣa* is a single unit. *Prakṛti* is *Acetana* while *Puruṣa* is *Cetana*. *Prakṛti* continuously evolves while *Puruṣa* is changeless. *Puruṣa* is a mere witness. He is neutral. He is not an agent for any activity. He only cognises but does not undergo joy and sorrow. He is not an agent for any activity. He only cognises but does not undertake any activity by himself. These features clearly show that by himself, he cannot discharge the functions of the mind and he needs the cooperation of some apparatus to function as the Mind. Such an apparatus is *Antaḥkaraṇa*.

Functions of Antaḥkaraṇa

As already stated, the *Antaḥkaraṇa* or internal organ consists of *Buddhi*, *Ahamkāra* and *Manas*. [7] The chief characteristic of *Buddhi* is

6 त्रिगुणमविवेकिविषयः सामान्यमचेतनं प्रसवधर्मि ।
व्यक्तं तथा प्रधानं तिपरीतस्तथा च पुमान् ।।
तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थं द्रष्टृत्वमकर्तृभावाश्च ।।

सां का 11, 19

7 अध्यवसयो बुद्धिधर्मो ज्ञानं विराग ऐश्वर्यम् ।
सात्विकमेतद्रूपं तामसमस्माद्विपर्यस्तात् ।।

सां का 23

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to provide determinate knowledge. It has also certain other functions to discharge. These are, *Dharma* - Virtue , *Jñāna*-Wisdom *Virāga*-non-attachment, and *Aiswarya* certain special powers. When it is stated that these are the attributes of *Buddhi*, it means *Buddhi* causes such tendencies to express themselves in the conduct of man. [8]*Abhimāna* i.e. the characteristic of appropriating the cognitive and emotive functions to one self is the chief characteristic of *Aham-kāra*- The expression *Ahamkāra* is ordinarily translated as 'ego'. But, the *Sāṁkhya Ahamkāra* is a constituent of the ego or empirical self and it is not by itself is ego, since the cognitive and emoptional functions are appropriated for the emperical self by this aspect of *Antaḥkaraṇa*, it is named as *Ahamkāra*. From the *Sattvika* aspect of *Ahamkāra*, the well known five *Jñānedriyas*, five *karmendriyas* and *Manas* are evoloved. We need not elaborate on the nature of *Jñānendriyas* and *Karmendriyas* that are well known to the students of Indian philosophy. But, the *Manas* of the *Sāṁkhyas* needs special

8 अभिमानो ऽहंकारस्तस्मादिविधः प्रवर्तते सर्गः ।
एकादशश्च गणस्तन्मात्रः पंचकश्चैव ।।

सां का 24

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treatment. [9] The chief function of the *Manas* is *Saṁkalpa*. This expression *Saṁkalpa* has two meanings. One is organising, the other is impelling. The *Manas* of the *Sāṁkhya* discharges both these functions. The *Jñānendriyas* receive the impressions of the external objects. This is termed as *Ālocana* in *Sāṁkhya*. These impressions are selected and presented to *Ahaṁkāra* by *Manas*. This function is termed as *Saṁkalpa*. Similarly, *Manas* impells the senses to receive the impressions of outward objects. This role is also termed as *Saṁkalpa*. *Saṁkalpa* in these two senses is the chief characteristic of *Manas*. *Manas* impells both the Jñānedriyas and *Karmendriyas*. Therefore, it is called as an *Indriya* that has both the capacities- (*ubhayātmaka*.) Some commentators interpret the terms *Ālocana* and *Saṁkalpa* as refering to the *Nirvikalpaka* and *Savikalpaka* stages of knowledge. This does not seem to be in keeping with the *Sāṁkhya* theory of knowledge. This point will be raised again when we discuss the nature of *Nirvikalpaka* and *Savikal*paka stages of knowledge while discussing *Nyāya-Vaiśeṣika* theory of knoweldge.

9 उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात् ।
गुणपरिणामविशेषाद्ग्रहणात्यं बाह्यभेदाच्च
शब्दादिषु पंचानामालोचनमात्रमिष्यते वृत्तिः । सां का 27, 28

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[10] These three constituents of *Antaḥkaraṇa* apart from discharging their respective functions sustain the five vital airs, *Prāṇa, Apāna*, etc. This is the common function of these three. From this it is clear that *Antaḥkaraṇa* not only manages psychic functions but also as-sists physiological functions. It is the ground of both the psychic and physiological aspects of life. [11] These three constituents of *Antaḥkaraṇa* and the senses normally function in sequential order but sometimes these function simalteneously also. In case of per-ception of a present object, both the *Antaḥkaraṇa* and the senses are necessary to cognise but in the case of past objects and the mental states, only *Antaḥkaraṇa* is enough to cognise them.

[12] Serving the purpose of *Puruṣa* is the driving force for the function-ing of *Antaḥkaraṇa* and senses. Therefore, these function co-operatively like with, oil and the flame of a lamp. Among these

10 स्वालक्षण्यं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या ।
सामान्यकरणवृत्तिः प्राणाद्या वायवः पंच ।।

सा. का 29

11 युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तस्यानिर्दिष्टा ।
दृष्टे तथाऽऽप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः

सां का 30

12 स्वां स्वां प्रतिपद्यन्ते परस्परावृतेहतुकां वृत्तिम् ।
पुरुषार्थ एव हेतुर्न केनाचित्कार्यते करणम् ।।

सां का 31

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13. it is *Buddhi* that orgnises all objects and others only assist. Therefore, *Buddhi* is principal in discharing the cognitive and emotional functions, and others are the gateways. It is *Buddhi* that provides all experiences to Puruṣa and therefore, it is this very *Buddhi* that only sets the process of withdrawal also.

Another important concept of *Sāṁkhya* is that of *Liṅgaśarīra*. According to *Sāṁkhya*, the evolution of the mental life and the physical world go hand in hand. The process of the evolution of mental life is designated as *Pratyayasarga* and the process of the progress of physical aspect is designated as *Bhoutikasarga*. It is the *Liṅgaśarīra* or the subtle body that serves as a link between the process of mental life and the progress of the physical aspect. [14] This *liṅ-gaśarīra* consists of *Mahat*, *Ahaṁkāra*, *Manas*, the senses, and *Tanmātras*. Such a subtle body for each *Puruṣa* is evolved in the process of evolution. It is this subtle body that is the vehicle of migration. It will have the impressions of all mental dispositions,

13 करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।
कार्यं च तस्य दशधा[illegible]हार्यं धार्यं प्रकाश्यं च

सां का 32

14 पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ~
संसरति निरुपभोगं भावैरधिवासितं लिंगम् ॥

सां का 40

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15 like a cloth acquiring fragrance in which a fragrant object is stored. But, being non-sentient it cannot enjoy anything. The mental dispositions that are stated as the attributes of *Buddhi* viz:- *Dharma, Adharma , Jñāna, Ajñāna* etc, are termed as *Bhāva* in *Sāṁkhya*. These *Bhāvas* do require a supporting physical frame work . It is *Liṅgaśarīra* that serves this purpose. No mental and psychological dispositions can operate without a physical medium. Just as a painting requires a canvas, the mental and psychological dispositions need a physical medium. Therefore, the concept of *Liṅgaśarīra* is developed in Sāṁkhya system. *Sāṁkhya Kārika* gives a detailed account of primary dispositions and acquired dispositions. The effects of *Dharma, Adharma* etc are also explained in detail. Since, these points are dealt with in *yoga* system in greater detail, we reserve the enumeration and treatment of these to that section.

16 *Pratyaya sarga* or the mental aspect of the life broadly consists of *Viparyaya, Aśakti, Tuṣṭi* and *Siddhi* Certain details under each of these are worked out. On the whole. about fifty aspects are

15 चित्रं यथाश्रयमृते स्थाण्वादिभ्यो यथा विना छाया ।
तद्वद्विनाऽविशेषैः न तिष्ठति निराश्रयं लिंगम् ।।

सां का 41

न विना भावैर्लिंगं न लिंगेन भावनिर्वृत्तिः ।
लिंगाख्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः ।।

सां का 52

16 एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः ।

सां का 46

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described. These will also be elaborated while treating the *Yoga* system. The *Bhautika sarga* or the progress of the physical aspect is also worked out in detail. [17] Particularly, the grouping of Dieties, Men, Birds and Animals are mentioned.

Why Prakṛti proceeds to evolve ?

Now, the most important question is, how the *Prakṛti* which is non-sentient proceeds to serve the purpose of *Puruṣa* and what is the nature of the relation between *Puruṣa* and *Prakṛti*, and why *Prakṛti* sets the process of withdrawal from providing the experience to the Puruṣa. This is explained in *Sāṁkhya* classics by certain examples. [18] *Puruṣa* who is sentient but is inactive is compared to a lame person. *Prakṛti* which is non-sentient but active is compared to a blind person. Just as a blind person and a lame person together can undertake a journey, *Prakṛti* and *Puruṣa* can undertake this process of evolution and enjoyment. This example only explains the possibility of jointly acting by two who are unable to do the same

17 अष्टविकल्पो दैवस्तैर्यग्योनश्च पंचधा भवति ।
मानुषश्चैकविधः समासतोऽयं त्रिधा सर्गः ।।
सां का 53

18 पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पंङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ।। सां का 21

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separately. But the point as to how a nonsentient can proceed to serve the purpose of a sentient being and take initiative in the matter remains to be explained. This is again explained by another example. This example is that of the milk and the calf. [19] When a calf is near her mother, the milk spontaneously comes out of the mother cow's udder. here is an instance of nonsentient proceeding to serve the purpose of a sentient and taking initiative in the matter. This example also does not meet the point fully. Because, though the milk is non- sentient, the cow is sentient and it is the urge that the cow has, to feed the calf that impells the flow of milk. Therefore, these examples should not be taken as offering full and logically valid explanations, but, only as indicating the possibility. One has to recognise that, though the Nature is non-sentient the functioning of various aspects is not isolated. One aspect of the Nature responds to the functioning of the other aspect of the Nature and vice-versa. This responsive action and reaction of different aspects of the Nature may be termed as serving the purpose of each other. One aspect of the Nature may not be conscious, that it serves the

19 वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ।।

सां का 57

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purpose of the other aspect of the nature. But still it is observed that, it does serve the purpose . Serving the purpose of another is onething and being conscious of it is another. If we look at the *Prakṛti Puruṣa* cooperation from this angle, we can understand the *Sāṁkhya* of position of Prakṛti providing experiences to *Puruṣa* and the withdrawal from providing experiences to *Puruṣa* is also explained by some interesting examples- one such example is that of a dancer. The dancer presents the dance on the stage to the full satisfaction of the audience. Then, the dancer withdraws, and probably does not repeat the same performance to the same audience. Similarly, the *Sāṁkhya* explains that Prakṛti provides experiences to Puruṣa, until he is able to discriminate between himself and *Prakṛti* , and withdraws. The same *Puruṣa* is never bound again.

The true position of *Samkhya Puruṣa* here is, he is never really bound never truely transmigrates, and there is no question of his being released . It is all the play of *Prakṛti.*

Vijñāna *Bhikṣu's* treatment of *Sāṁkhya* :-

A close scrutiny of the *Sāṁkhya pravacana Bhāṣya* of VijñānaBhiks'u reveals that it is a mix-up of epic *Sāṁkhya* and classical *Sāṁkhya*.

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The *Sāṁkhya* thought that is sprinkled in the *Upaniṣads* is gathered here. Some extracts from the *Sāṁkhya Kārika* and the *Yoga sūtra* are also found here. This work not only elaborates the *Sāṁkhya* thought but crticises the *Buddhist* views and the *Advaita* views on the concepts of *Ātman, Jagat* and *Mokṣa*. A complete analysis of this work is not necessary for our purpose of the study of the nature and functions of the Mind according to *Sāṁkhya* philosophy. However , some special ponts made in this work deserve one's attention.

In *Sāṁkhya* philosophy, the most ticklish question is the nature of contact between Puruṣa and Prakṛti. This is discussed in detail in the *Sāṁkhya* sutra and *Sāṁkhya Pravacana Bhāṣya*. [20] it is argued that, *Prakṛti* cannot take initiative to put itself in touch with *Puruṣa* because *Prakṛti* is *Jaḍa*. [21] *Purusa* himself cannot do so because, he is *Suddha* swabhāva. Therefore, the question remains, how *Puruṣa* and *Prakṛti* come in contact with each other and how on this account the evolution takes place. [22] In the *sūtra* that rises this

20 न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः ॥

सां An1-7

21 असंगोयं पुरुषः इति ॥

सां सू 1-15

22 न नित्यशुद्धमुक्तस्वभावस्य तद्योगस्तद्योगाद्ऋते ॥

सां सू 1-19

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point, the expression "*Nitya Śuddha Buddha Mukta swabhāva*" is used, which is peculiarly *Samskāra's* expression. It cannot be stated that a [23] a kind of *Avidyā* manages this contact between *Prakṛti* and *Puruṣa*. Because, *Avidyā* as conceived in *Advaita* is not a real entity at all. [24] It is also not convincing to say that some kind of *Vāsanā* or inclination towards the objects present in *Puruṣa* brings about this contact, because, no *Anādi Vāsanā* is present in *Puruṣa*. *Vijñāna Bhikṣu* examines a number of other possibilities for explaining the ground for the contact between *Prakṛti* and *Puruṣa* and rejects all of them. Finally, he mentions the Sāṁkhya position that [25] *Aviveka* or the non-realisation of the difference between himself i.e. *Puruṣa* and *prakṛti* is itself the ground for the *Prakṛti-Puruṣa Saṁyoga*. It is the nature of *Prakṛti* to present its evolution to *Puruṣa*.

23 नाविद्यादिविषयोपरागनिमित्तको ऽप्यस्य ।
नाविद्यातोऽप्यवस्तुना बन्धाभोगात् । सां सू 1-20

24 नानादिविषयोपरागनिमित्तको ऽप्यस्य ।।
सां सू 1-27

25 i) तद्योगोऽप्यविवेकान्न समानत्वम् ।।
सां सू 1-55

ii) विषयतासम्बन्धेनाविवेकस्य पुरुषधर्मत्वात् ।
तथा च प्रकृतिर्बुद्धिरूपा यती यस्मै स्वामिपुरुषाय
तनुंविविच्य न दर्शितवती स्वावृत्तिदर्शनार्थं
तदीयबुद्धि रूपेण तत्रैव पुरुषे संयुज्यते ।।
सां प्र भा 1-55

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It will be able to present such evolution to all those *Puruṣas* who do not realise the difference between *Puruṣa* and *Prakṛti*. This absence of the realisation of difference is *Aviveka*, or *Viveka Prāgabhāva*. This is a sufficient ground for the *Prakṛti Puruṣa* saṁyoga and the presentation of its evolution to *Puruṣa* by *Prakṛti*. After such presentation is made, the *Puruṣa* realises the difference and no second presentation to such a *Puruṣa* is either possible or necessary. This *Saṁyoga* or contact develops in three stages. In the first stage, on account of the non realisation of the difference between himself and *Prakṛti*, the presentation of the evolution by *Prakṛti* commences. This is the basic or the first level contact. The second level is due to *Dharma*, *Adharma* etc that have accured to the *puruṣa* by his involvement in witnessing the evolution of *Prakṛti*. The next level is due to *Rāga*, *Dveṣa*, etc. tendencies developed on the part of the *Puruṣa*. Thus the first level or the basic level contact is due to the mere absence of the realisation of the difference and second and third levels are due to the development of certain tendencies and inclinations towards matter.

Puruṣa and Prakṛti,

The *Sāṁkhya* analysis of the contact between *Puruṣa* and *Prakṛti*,

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that is to say, Matter and Mind as *Aviveka* appears unintelligible. However, there seems to be some rational behind it. They envisage a stage in the relation of Matter and Mind, wherein the subject -object bifurcation is yet to develop and the awareness of the subject and the object status, on the part of the subject is still to take a shape. This state is described as *Aviveka* stage. They rightly take the stand. That, this *Aviveka* is not *Vivekābhāva*, the absence of Viveka that was once there, but *Vivekaprāgabhāva* non assisting of *Viveka* or non-assisting of the awareness of the subject-object states. The next stage to it wherein the subject-object bifurcation takes place, and subject-object awareness also takes place, should actually have been described as *Viveka* state. But *Sāṁkhyas* describe this state also as *Aviveka*, because, according to them, *Puruṣa* is involved in witnessing the evolution of *Prakṛti* and does not realise that he is different from it. However, when he finally realises his difference, they, say, he has *Viveka Khyāti*. But this *Viveka Khyāti* again eliminates subject-object status for *Puruṣa* and *Prakṛti*, because, the *Puruṣa* no longer witnesses the play of *Prakṛti*. In the light of this, the *Sāṁkhya* idea of the contact, should be understood as a process of *Prakṛti* by which it attracts *Puruṣa* to be the subject and itself functions as object. This process continues so long as

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Puruṣa continues to function as the subject and witnesses the play of *Prakṛti*. But, the moment he realises his non-involvement nature, the contact ceases to be there. This contact is not a physical contact nor a spacio-temporal contact. Because , such contacts are possible only between two physical entities. It is not even the reflection of "*Kartṛtva Bhoktṛtva Viśiṣta Buddhi* " into the Puruṣa.[26] But it is only *Abhimāna* on the part of the *Puruṣa*. so long as the witnessing *Puruṣa* remains under the impression that he is witnessing, his *Abhimāna* of being an agent of witnessing continues and this *Abhimāna* type of contact continues. But, when he realises that he has nothing to do with this play of *Prakṛti*, then the contact ceases. Therefore, consequent on *Aviveka*, *Puruṣa* develops *Abhimāna*. This *Abhimāna* itself is a kind of contact that enables the *Prakṛti* to present its evolution to the *Puruṣa*. The *Puruṣa* witnesses and undergoes the experiences of pleasure and pain. This is transmigration. He gets out of it by *Viveka Khyāti*. *Vijñāna Bhikṣu* expalins this ticklish relation in a very convincing way.

26 जपास्फटिकयोरिव नोपरागः किन्त्वभिमानः ॥

सां सू 6-28

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Vijñāna Bhiksu also clarifies some of the *Sāmkhya* concepts. For example, [27] he treates that *Bhoga* or the experience of pain and pleasure does not affect *Kūtastha* nature of *Puruṣa* in any-way because, such an experience does not introduce any modification in *Puruṣa* as it does in the case of *Antaḥkaraṇa*, [28] he clearly mentions that Puruṣa is *Prakāśa Swarūpa*. [29] He explains *Sākṣitva* as witnessing without any mediation. [30] He justifies the *Srṣti pravāha* or cycles of creations on the ground, that, though some *Puruṣas* are released during one cycle, there remain many other *Puruṣas* to be

27 चितौ भोग्यस्य स्वरूपे पर्यवसितत्वात् नित्यकूटस्थ्यादि हानिरित्याशयः । तथाहि प्रमाणफलव्यवहारारूढं प्रकृति पुरुषादिकं प्रमेयं वृत्त्या सह पुरुषे प्रतिबिम्बितं - - सद्भासते । अतः आर्योपरक्तवृत्तिप्रतिबिम्बावच्छिन्नं स्वरूपचैतन्यमेव भानं पुरुषस्य भोगः ।

सां प्र भा 1-104

ii) गृहीतानिन्द्रियैरर्थानात्मने यः प्रयच्छति ।
अन्तःकरणरूपाय तस्मै विश्वात्मने नमः ।।

सां प्र भा 15104

28 जडप्रकाशायोगात् प्रकाशः ।।

सां सू 1-145

29 साक्षाद्द्रष्टृत्वं चाव्यवधानेन द्रष्टृत्वम् ।।

सां प्र भा 1 -161

30 i) किंचित्पुरुषमोक्षेऽपि पुरुषान्तरमोचनार्थं सृष्टिप्रवाहो घटते ।

सां प्र भा 2-4

ii) रागविरागयोर्योगः सृष्टिः ।

सां सू 2-9

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released in the coming cycles. [31] He states that *Liṅga śarīra* or *Sūkṣma śarīra* is of *Aṇu parimāna* and points out that there is a *Liṅga śarīra* for each *Puruṣa*. [32] Finally, he states that the theory of truth and error of the *Sāṁkhyas* is *Sadasatkhyāti vāda*. He expalins that the objects can have both the *Sat* aspect and the *Asat* aspect from different points of view. For example, a tree at the tree stage is *Sat* as tree but *Asat* as *ankura*, or a piece of silver as something available in the market is *Sat* but as something seen over a piece of conch shell is *Asat*. He has actually introduced this theory in his *Brahma sūtra Bhāṣya* but mentions here as a theory acceptable to *Sāṁkhya* also. Thus, *Vigñāna Bhikṣu* helps us to understand some of the *Sāṁkhya* concepts more clearly, but at the same time he contaminates the classical *Sāṁkhya* doctrines with the epic *Sāṁkhya* ideas and his own *Vedāntic* ideas.

In the Indian thought, the *Sāṁkhya* thought current is one of the vigorous thought currents. It appears that the *Sāṁkhyas* were

31 i) सप्तदशैकं लिंगम् ॥ सां सू 3-9

ii) व्यक्तिभेदः कर्मविशेषात् ॥ सां सू 3-10

iii) अणुपरिमाणं तत्कृतिश्रुतेः ॥ सां सू 3-14

32 सदसत् ख्यातिः बाधाभावात् । सां सू 5 - 46

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originally Naturalists. They derived both the Mind and the Matter from Nature only. But, later under the influence of the *Upaniṣadic* thought, introduced the concept of *Puruṣa* as a permanent Self. However, this *Puruṣa* is deprived of all the functions of the Mind and only play the role of an unconcerned witness of the interaction between *Antahkarana* and *Viṣaya*.

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YOGA

In Indian thought, three levels of human personality viz - spiritual, psychic and physical are envisaged in almost all systems of Indian philosophy. But, while treating this subject, majority of the systems give more importance to the spiritual level than the psychic level. However the *Yoga* system gives more importance to psychic level. The metaphysical basis of the *Yoga* system is the same as that of the *Sāṁkhya* system, excepting the fact that *Yoga* system accepts *Iswara*, while *Sāṁkhya* does not find any need for the acceptance of *Īśwara*. The *Yoga* system prescribes detailed guidelines for the mental discipline and also the physical discipline needed in support of the mental discipline.

The *Yoga Sūtra* of *Patañjali* is a neatly planned treatise. *Yoga* philosophy thinks that the Self has a pure state. This pure state is natural to it. It is *Buddhi* or *Citta* that provides all kinds of psychic experiences to this pure Self. [33] Elimination of psychic experiences that cause pain and pleasure to the Self and restoring the original

33 योगाश्चित्त वृत्तिनिरोधः ।

योग सूत्र 1-2

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nature of the self is said to be the goal of human endavaour in *Yoga* philosophy. Therefore, *Yoga sūtras* give an idea of the pure state of the Self, give a detailed account of the mental states that provide pain and pleasure, suggest the methods to regulate these mental states and ultimately eliminate them.

The *Yoga sūtra* also describes certain special powers that one can attain by eliminating the wrong mental states, and achieving mastery over certain powers of Nature. All these points are neatly discussed under four heads in four chapters, viz - *Samādhi pāda*, *Sādhana pāda*, *Vibhūti pāda* and *Kaivalya pāda*. For the purpose of our study of the nature and functions of the Mind, we are more concerned with matters discussed in *Samādhi pāda* and *Sādhāna pāda*.

[34] The expression *Yoga* refers to *Samādhi* or the pure state of the Self. This state is natural to the Self and is present at all mental states as a fundamental factor. However this pure state of th e Self does not manifest when one or the other mental state is operative.

[35] The mental states are broadly classified into five viz. (1) *Kṣipta*,

34 योगः समाधिः । स च सार्वभौमश्चित्तस्य धर्मः ।

यो . सू. भा 1-1

35 क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरूद्धमिति चित्तभूमयः ।

यो. सू. भा 1-1

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(2) *Mūḍha* (3) *Vikṣipta* (4) *Ekāgra* and (5) *Niruddha.*

Kṣipta state is that state when *Rajoguna* dominates and attracts the Mind towards external objects.

Mūḍha state is that state when *Tamoguṇa* dominates and one feels drowsy or sleepy.

Vikṣipta state is such a state of mind when the mind is unsteady.

The *Ekāgra* state is that state when the mind is concentrating on one object, such as *Iśwara, Oṁkāra* or *Praṇava.*

[36] The *Niruddha* state is that state when all mental states are eliminated and the pure state of Self is restored to it.

This state is called as the *Saṁprajñāta samadhi* state. During this state, though all mental states are eliminated, that is to say, none of them are active, the *Saṁskāra* of the same remains. [37] *Asaṁprajñāta samādhi* state is that state when such *Saṁskāras* that could be activised are eliminated. However the deeper *Saṁskāras* remain until the *Kaivalya* is attained.

36 यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति निरोधमभिमुखं करोति स सम्प्रज्ञातो योग इत्याख्यायते ।।

यो. सू. भा. 1-1

37 सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः ।

यो सू भा 1-1

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[38] The *Buddhi* or *Citta* that provides the psychic experiences to the Self or *Puruṣa* has three aspects. 1. *Prakhyā*. 2. *Pravṛtti* and 3. *Sthiti* [39] The *Prakhyā* aspect is *Prakāsa rūpa* or of illuminating nature. This pertains to *Sattvaguṇa* of *Citta*. The *Pravṛtti* aspect is of active nature. *Kṣipta, Mūdha* and *Vikṣipta* states are the results of the *Pravṛtti* aspect or the active nature of *Citta*.

During this state, when *Sattva* and *Rajas* Cooperate, one develops the inclination for *Dharma, Jñāna, Vairāgya* etc. But when *Tamas* dominates one will be inclined towards *Adharma, Ajñāna, Avairāgya* etc. The domination of *Sattva* over both *Rajas* and Tamas helps one to get his true state restored.

Yoga is defined as '*Citta Vṛtti Nirodhaḥ*' The expression *Citta Vṛtti* refers to the functions of *Citta* or *Buddhi*. That is to say, the mental states or the psychic states, and the expression *Nirodha* refers to the elimination of these functions. The expression *Nirodha* should not be taken in the sense of suppression. It should be taken in the sense of elimination of mental responses to the external objects by

38 चित्तं हि पख्याप्रवृत्तिस्थितिशीलत्वात् त्रिगुणम् ।

यो सू भा. 1-2

39 प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टं ऐश्वर्यविषयप्रियं भवति । तदेव तमसानुविद्धं अधर्माज्ञानावैराग्यनैश्वर्योपगं भवति । तदेव प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया धर्मज्ञानवैराग्यैश्वर्योपगं भवति ।

यो सू भा 1-2

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developing detachment or *Vairagya*. When all the mental states are eliminated, then *Puruṣa* shines in his pure nature. But, when these mental states are operative, *Puruṣa* is afflicted by these and his Pure nature is eclipsed.

Five *Vṛttis* or the mental states are listed in *Yogasūtras*. [40] These are 1 *Pramāṇa*, 2 *Viparyaya*, 3 *Vikalpa*, 4 *Nidrā* and 5 *Smṛti* [41] *Yoga* accepts three *Pramāṇas* viz. 1 *Pratyakṣa*, 2 *Anumāna* and 3 *Āgama*. These are well known. [42] *Viparyaya* is erroneous cognition. When something is mistaken to be something else, the mistaken notion on the part of *Puruṣa* or Self, that the functions of the *Citta* or *Buddhi* are his own functions, is the root cause of his involvement in transmigration. He has to overcome this erroneous impression to attain Kaivalya. That is the goal of *Yoga* practices.

[43] *Vikalpa* is mere verbal expression without corresponding

40 प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥

यो सूत्र 1-6

41 प्रत्यक्षानुमानागमाः प्रमाणानि ॥

यो . सूत्र 1-7

42 विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥

यो सू 1-8

43 शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥

यो. सू 1-9

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content. This broadly corresponds to imagination. [44] Nidrā is a state of the mind when no mental state is operative. [45] *Smṛti* is remembering what was experienced in the past. These five viz. *Pramāṇa* , etc. are five important states that are to be eliminated. In order to enable the *Yoga* practitioner to eliminate these, a detailed account of the subdivisions of these, and the manner in which these affect a person are described in the *Sādhana pāda* of *Yoga sutras*. [46] Here in *Samādhi pāda*, two important techniques for the elimination of mental functions are suggested, These are 1. *Abhyāsa*. 2. *Vairāgya*.

[47] *Abyāsa*- continous effort to eliminate all mental states and to make the *Citta* steady. Such an effort to make the *Citta* steady will be succesful if practiced over a long period and frequently. Therefore it is called *Abhyāsa*. *Vairāgya* is developing detachment

44 अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।। योग सू 1-15

45 अनुभूतिविषयासम्प्रमोषः स्मृतिः ।। यो सू 1-11

46 अभ्यासवैराग्याभ्यां तन्निरोधः ।। यो सू 1-12

47 तत्र स्थितौ यत्नोऽभ्यासः ।। यो सू 1-13

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from all the worldly objects and also from the other worldly benefits that are obtained by ritualistic practices. Thus, [48] *Vairāgya* is not only developing detachment from the attractions of this world, but also getting disinterested from the attractions of the other world. By practicing this, one will be able to attain the Saṁprajñāta state of *Samādhi*. [49] The *Saṁprajñāta Samādhi* has four aspects viz. *Vitarka, Vicāra, Ānanda* and *Asmita*.

The next and the final stage of *yoga* is *Asaṁprajñāta Samādhi*. At this stage, even an object like *Īśwara* or *Praṇava* is not taken as the object of meditation. Therefore, it is *a Nirālambana* state. Since even the *Samskāras* are eliminated, this state is called as *Nirbīja*.

We have stated above that in the *Yoga* system, [50] *Īśwara* is accepted . it is also stated that he is to be adopted as an object of meditation. An advantage of adopting *Īśwara* as an object of meditation is for the removal of *Antarāyas* or certain obstacles.

48 दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।

यो सू 1-15

49 वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ।।

यो सू 1-17

50 ईश्वरप्रणिधानाद्वा ।

यो सू 1-23

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[51] These obstacles are, *Vyādhi*-disease, *Styāna*-drowsiness of the Mind, *Samśaya*-doubt, *Pramāda*-negligence, *Ālasya*-lazyness *Avirati*-continued temptations, *Bhrāntidarśana*-erroneous notions, *Alabdhi bhūmikatva*-not having a firm footing in meditation, *Anavas-thitatva*-wandering of *Citta*. These are the obstacles for *Yoga*. Adopting Īśwara as the object of meditation helps one to overcome these obstacles. [52] Just as these obstacles of meditation are narrated, certain aids for achieving tranquility of the mind are also suggested. [53] These are, *Maitri*, *Karuṇa*, *Muditatā* and *Upekṣa*-One has to have a welcome feeling at the happiness of others, pity for the suffering, joy at the noble and indifference towards the evil minded. These will aid the *Yoga* practitioner

It will be noted here that *Antarāyas* or the obstacles are of the nature of the mental dejection, while the aids for the tranquility of the mind are of the nature of enthusing the mind.

51 व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्ति दर्शना– लब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्ते अन्तरायाः ।

यो सू 1-30

52 तत्प्रतिषेधार्थमेकतत्वाभ्यासः ॥

यो सू 1-32

53 मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादम् ॥

यो सू 1-33

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[54] During *Saṁprajñāta samādhi* state, the state of *Citta* is of two levels. One is, *Viṣayavatī*, the other one is *Jyotiṣmatī*.

At *Viṣayavatī* level, the *Yoga* practitioner directly experiences the objects while at *Jyotiṣmatī* level, he has only the notion of *Asmita*. The *Yoga* philosophy envisages a situation wherein the *Yoga* practitioner is able to establish contact with the objects both at the gross level and the subtle level, without the mediation of the senses, so as to develop detachment for the same. The functioning of his *Citta* for this purpose is called *Viṣayavatī* level of *Citta*. [55] Soon, his *Citta* rises above the level of both the gross and the subtle objects and functions at its own level. This higher level is called *Jyotiṣmatī*. The earlier level is *Saviṣaya* while this level is *Nirviṣaya*. But, both the levels are *Viśoka*, that is to say, without any kind of mental pain or uneasiness. The *Viṣayavatī* level is *Savitarka* and *Savicāra*. That is to say, has the reference, to gross objecs and subtle objects respectively, while the *Jyotiṣmatī* level is *Nirvitarka* and *Nrivicāra*.

54 विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ।।

यो सू 1-35

55 विशोका वा ज्योतिष्मती ।।

यो सू 1-36

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[56] The state of *Citta* at *Asamprajñāta Samādhi* level is called *Ṛtaṁbharā prajñā*. This is the state when the *Citta* has attained tranquility. [57] At the final stage, even the deep rooted Saṁskāras are eliminated. Such a state of *Samādhi* is called *Nirbīja Samādhi.*

Thus, In the *Samādhi pāda* of the *Yoga* sūtras, the nature of *Samādhi,* its' two stages *Saṁprajñāta* and *Asaṁprajñāta*, the obstacles for *samādhi* , the aids for *Samādhi* and the five vṛttis of the *Citta* are described. This gives us a picture of the structure and the functions of the mind in *Yoga* philosophy. This structure and the functions of mind is given here from the point of view of enabling one,to regulate the mind and direct it towards the higher goal of restoring it's pure nature. Detailed guidelines for the regulation of the Mind are given in *Sādhana pāda.*

Yoga Methodology of Mental Discipline :-

[58] The *Sādhana pāda* begins with a statement of *Kriyā Yoga. Tapas* - penance or Austerity, *Swādhyāya*-recitation of the sacred

56 ऋतम्भरा तत्र प्रज्ञा ।

यो सू 1-48

57 तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिरिती ।

यो सू 1-51

58 i) तपःस्वाध्यायोश्वरप्रणिधानानि क्रियायोगः ।

यो सू 251

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[58]syllable *'om'* and other sacred hymns. *Īśwara praṇidhāna*- offering all activities at the feet of *Īśwara* or renouncing the fruits of action. The practice of *Kriyāyoga* consisting of these three aspects helps one to weaken the afflictions and achieve *samādhi.* [59] The afflictions are *Avidyā, Asmita, Rāga, Dveṣa* and *Abhiniveśa.*

Among these, *Avidyā* is the basis of others. [60] *Avidyā* is erroneous knowledge - mistaking the transient to be eternal, impure to be pure, suffering as pleasure, non-self as Self. *Asmitā* realising the difference between *Puruṣa* and *Buddhi.*

Rāga is attachment.

Dveṣa is hatred.

Abhiniveśa - desire to survive for ever.

These provide pleasure and pain in life. However, a wise man should take all these to be suffering only. These can be overcome by

58 ll) स्वाध्यायः प्रणवादिपवित्राणां जपः मोक्षशास्त्राध्ययनं वा । ईश्वरप्रणिधानं सर्वक्रियाणां पंच क्लेशाः ।

यो सू 2-3

59 अविद्या sस्मितरागद्वेषाभिनिवेशाः पंच क्लेशाः ।

यो सू 2-3

60 अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिः अविद्या । यो सू 2-5

61 i) दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।

यो सू 2-6

i1 पुरुषो दृक्शक्तिः बुद्धिदर्शन शक्तिः इत्येतयोः एकस्वरूपापत्तिरिवास्मिता उच्यते ।

यो सू भा 2"6

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Aṣṭāṅga Yoga. [62] The Aṣṭāṅgas of the *Yoga* are *Yama, Niyama, Āsana, Prāṇayāma, Pratyāhāra, Dhārana. Dhyāna* and Samādhi

The *Yamas* mostly consist of the ethical virtues to be personally cultivated by a person. [63] These are *Ahiṁsā* - non - injury to others, *Satya*-truthfulness, *Asteya*-not encroaching upon others property, *Brahmacarya*-restraint of senses. *Aparigraha*- not accepting anything from others.

[64] Though these are ethical virtues to be cultivated individually by everyone, these have social implications too. For example, not encroaching upon others properties and not accepting anything from others have social implications. Not injuring others also has social implications Cultivation of these ethical virtues involves the regulation of emotions . Emotive functioning is a natural functioning of the Mind. However, if it is not properly regulated, it will be harmful both to the individual and to the society.

62 यमनियमासनप्राणायामप्रत्याहारधारणध्यानसमाधयो अष्टावंगानि ।।
यो सू 2-29

63 अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः ।।
यो सू 2-30

64 जातिदेशकालसमयावच्छिन्नः सार्वभौमा महाव्रतम् ।।
यो सू 2-31

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[65]The Niyamas consist of *Souca*-mental and physical purity, *Santoṣa*-contentment, *Tapaḥ*-austerity, [66] *Swādhyāya* recitation of the sacred syllable *'om'* or other sacred hymns, *Īswara praṇidhāna* offering one's actions at the feet of *Īs'wara* and renunciation of the fruits of action.

[67] *Āsana* -sitting in the positions of Padmāsana , Veerāsana, *Bhadrāsana* etc. to achieve steadiness of the body and mind at the time of meditation. [70] *Prāṇāyama* is the regulation of breathing. Withdrawal of the senses from the external objects is *Pratyāhāra*. Fixing of *Citta* in certain places such as *Nabhīcakra, Hṛdaya puṇ-*

65 शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ।

यो सू 2-32

66 स्वाध्यायो मोक्षशास्त्राणां अध्ययनं प्रणवजपो वा । ईश्वरप्रणिधानं तस्मिन् परमगुरौ सर्वकर्मार्पणम् ।।

यो सू भा 2-32

67 तत्र स्थिरसुखमासनम् ।

यो सू 2-46

68 तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।।

यो सू 2-49

69 स्वविषयकासम्प्रयोगे चित्तस्य स्वरूपानुकार इव इन्द्रियाणां प्रत्याहारः ।।

सो सूत्र 2-54

70 i) देशबन्धश्चित्तस्य धारणा ।।

यो सू 3-1

ii). नाभिचक्रे हृदयपुण्डरीके मूर्ध्निज्योतिषि नासिकाग्रे, जिह्वाग्र इत्येवमादिषु देशेषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति धारणा ।

यो सू भा 351

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darīka Nāsikāgra etc. is *Dhāraṇa*.[71] Uninterrupted meditation is *Dhyāna*.

Yoga sutra narrates certain special powers that one acquires by the practice of *yoga*. For example, a *Yogin* will be able to know the past and future events. He will be able to understand the voice of all living beings. He can recall the experiences of his previous birth. He can read the thoughts of others. He can become invisible. He can know that the things that are very subtle, that are at a distant place. He can comprehend the other worlds, the Moon and Stars. By introspection, he can understand his own physical structure. He can enter into the body of others. He can move over the sky. He gets the powers of *Aṇimā, Laghimā* etc. He will have a shining personality. He can attain even omniscience.

But, the real liberation demands that, one has to overcome the temptations of these also and attain his pure nature. These special powers are narrated in *Vibhūti pāda* and his pure state is described in *Kaivalya* pāda. The powers described here have a tinge of super natural nature and appear to be irrelevant for the study of the nature

71 तत्र प्रत्ययैकतानता ध्यानम् ।।

यो सू 3-2

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and functions of the Mind from the empirical point of view. However, these give an idea of the enormous capacity of the Mind.

Yoga envisages a situation when the powers of the mind can be developed at a finer level, and these can be in touch with matter at it's finer level. Thus, the coming together of the Mind and Matter at the finer level will enable the Mind to manipulate the Matter in way it likes and have much wider knowledge of the happenings in Matter.

Therefore, instead of dismissing the possibility of such special powers of the Mind, it is better that, a deeper investigation is made into the relation of Mind and Matter, and the capacity of the Mind to have the deeper knowledge of the manipulations of Matter.

In Indian thought, they do not stop at the level of empirical psychology, They go deep in to the spiritual psychology. Similarly, they do not stop at the gross level of Matter but investigate into the finer levels of Matter, This can form an area of research for modern science and psychology also.

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NYĀYA - VAIŚEṢIKA & PŪRVA-MĪMĀṀSA

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CHAPTER IV

Nyāya-vaiśeṣika And Pūrva-Mīmāṁsa Thought On Mind

The concept of Mind in the twin systems of *Nyāya-Vaiśeṣika* is quite different from that of the Upanisadic concept and the *Sāṁkhya- Yoga* concept. The Upaniṣadic term *Brahman* is totally absent in *Nyāya-Vaiśeṣika* Similarly, the *Sāṁkya-Yoga* type of *Antaḥ-karaṇa* is also not accepted.

The *Nyaya-Vaiśeṣikas* categorise the Universe into seven categories. Among these, *Dravya* i.e., substance is the first category. This is subdivided into nine sub-categories. *Ātman* is one of these nine substances. This *Ātman* is furhther divided into *Jivātman* and *Paramātman*. It is this *Jivātman* that is the Individual Mind in *Nyāya-Vaiśeṣika* system. However the other subdivision of *Ātman*

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viz *Paramātman* cannot be considered as Universal Mind in the same scope with which *Brahman* is considered as the Universal Mind in the Upaniṣadic thought. In a way, *Paramātman* is also an Individual Mind with certain special powers. This *Paramātman* is also called *Īs'wara* in this system.

The *Nyāya-Vaiśeṣikas* arrive at the concept of *Ātman* by reasoning. [1] The objects around us are cognised by the senses and *Manas*. These are instruments. The instruments need an agent to function. Such an agent is *Ātman* . [2] Further, the knowledge obtained through the senses and *Manas* is a quality. According to *Nyāya-Vaiśeṣika* system every quality should inhere in some substance. Among the nine substances envisaged, no other substance is capable of inhering knowledge. Therefore, *Ātman* is envisaged as a substance in which knowledge, desire, pleasure Pain etc., qualities of a sentient being is inherent.

These qualities, knowledge, desire etc are the products. All products need an inherent cause or *Samavāyi Kāraṇa*. It is

1 आत्मेन्द्रियाद्याधिष्ठाता करणं हि सकर्तृकम् ।

का. 47

2 इन्द्रियाद्यधिष्ठाता इन्दियाणां शरीरस्य च परम्परया चैतन्यसम्पादकः ।

सि मु 208

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Ātman that is the *Samavāyi kāraṇa* of knowledge etc. qualities. Thus, the category of *Ātman* is established in *Nyāya-Vaiśeṣika* system by these three main reasons. This *Ātman* is *Vibhu* i.e., all pervasive. It is eternal, it is *Cetana* i.e., sentiment. The expression *Cetana* is not used in the *Nyāya - Vaiśeṣika* System in the same sense in which it is used in Upaniṣadic thought or *Vedānta*. In *Vedānta*, the expression Cetana econveys the meaning that it is of the nature of consciousness. consciousness is an essential constituent of the *Cetana* according to *Vedānta*. However, in *Nyāya-Vaiśeṣika* system, knowledge is only a quality of *Ātman* i.e. Self, but not a constituent of its very nature. [3]This *Ātman* i.e. Self acquires the knowledge of the external objects and also the mental states such as *Sukha* , *Duḥkha* etc through *Manas*.

Manas is an instrument of *Ātman*

The *Nyāya-Vaiśeṣikas* introduced *Manas* as an intermediary between *Ātman* and senses, for the purpose of acquiring the knowledge of external objects. This *Manas* is also a substance. It

3 मनोगाह्यं सुखंदुःखं इच्छा देष्यो मति : कृति :

का 59

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is not all pervasive as *Ātman* is, but it is atomic. The reason for introducing *Manas* as an intermediary is this:- Our senses give us knowledge of external objects one at a time. For example, when we see an object, we do not hear anything. When we hear something, we do not see anything. and so on There is no simultaneity of cognitions provided by our senses. No doubt, in practical life, we do not realise the sequence of different cognitions or the gap between the two cognitions. This is because of the quick succession of these cognitions. But the fact is, there is no simultaneity of cognitions of objects acquired through different senses. Now this fact needs to be properly explained by working out the mechanism of the cognitions.

The *Ātman* or Self is all-pervasive, therfore, it is simultaneously in contact with all the senses, and the senses are in contact with their respective objects simultaneously. This warrants the simultaneous cognition of more than one object, But as explained above, the fact is, we do not have simultaneous cognition through more than one sense. Therefore, some factor that regulates the

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functioning of these senses has to be envisaged. That factor is *Manas*. It is *Manas* that directs this or that sense to obtain the cognition of the object concerned. *Manas* being atomic, is not in contact with more than one sense at a time. Therefore, we can have cognitions only through one sense at a time. The mechanism of obtaining cognitions of the external objects is explained as follows. The *Ātman* gets in touch with *Manas*, the *Manas* gets in touch with one or the other sense, and the sense gets in touch with the object concerned. This results in the cognition of the object concerned, It is for this purpose of coordinating of *Atman*, senses and the objects, the category called *Manas* is accepted in *Nyāya-Vaiśeṣika* system.

Further, [4] the mental states like joy sorrow also need an instrument to cognise. This cannot be managed by the other senses which can deal with only the external objects. It is *Manas* that is assigned this task of being the instrument for the cognition of mental states such as joy sorrow etc.

Recognition is another ground for the acceptance of *Manas*.

4 ननु अस्तु विज्ञानमेवात्मा ज्ञानसुखादिकं तस्यैव आकारि

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To recognise a thing that has been experienced earlier, invoking of the impressions of its past experience, is necessary. To be invoked later, these impressions have to be stored somewhere. *Manas* is envisaged as a storing place of these impressions. Similarly memory,dreams etc are also caused by the impressions. Thus, a storing place of these impressions is a necessity. Inferential knowledge and Verbal knowledge also need recalling of past cognitions of *Vyapti* relation etc., Thus, without *Manas*, it seems to be difficult to manage all sorts of cognitions other than perception also.

Ātman, Is different from the body, Senses and Manas

[5] The *Nyāya Vaiśeṣika*s reject the suggestion that the body itself can be treated as the Self. Their main ground for rejecting this suggestion is, that the body goes on changing. It is not constant. One grows from childhood to the youth and from youth to old age. According to *Nyāya Vaiśeṣika* ... whenever there is such a change the two stages constitute two altogether different entities

5i) शरीरस्य न चैतन्यं मृतेषु व्यभिचारतः

का 48

ii) शरीरस्य चैतन्ये बाल्ये विलोकितस्यास्य स्थविरे स्मरणानुपपत्तेः
शरीराणामवयवोपचयापचयैः उत्पादविनाशशालित्वात् । का 48 सि मु P210

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.While changing from childhood to youth, certain particles of the body are cast away and certain other particles are added, whenever such dropping and adding of the parts takes place, the *Nyāya Vaiśeṣika* system holds that the entities concerned are different entities. They insist on *Avayava* and *Avayavi* difference (part-whole difference) and wherever the *Avayavas* change, a new *Avayavi* comes into existence. This background of their doctrine of *Avayava - Avayavi* difference and the consequent difference of *Avayavins* whenever there is a change, So the body of the youth is altogether different from that of the child. In view of this, if the body is considered as Self, the coherence and continuity of the experiences becomes impossible. [6] The *Ātman* or Self is required to be constant while the body is not so. Therefore, they reject the suggestion that the body itself can be treated as Mind.

Another ground on which they reject the suggestion of the body being considered as the Mind is, knowledge is an attribute of the Self. Body has no knowledge as its attribute. It cannot be argued that, let the knowledge be the attribute of the body itself because,

6 संसारस्यानादितया आत्मनोऽनादित्वसिद्धौ अनादिभावस्य नाशासम्भवान्नित्यत्वं संभवतीति बोध्यम् ।

का 48 सि . मु P211

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accroding to *Nyāya Vaiśeṣika* system, the qualities of the effect arise from the qualities of the cause. Now the body is made out of the five elements, *Pṛthvi*, etc. These elements are the *Samavāyi kāraṇas* or the causes of the body. It is clear that knowledge is not a quality of *Pṛthvi, Ap*, etc., elements. Therefore, it cannot be the quality of the body also. Hence, body cannot be the Self.

Both these arguments of the *Nyāya Vaisesika* systems are based on their own special doctrines, viz :- 1. *Avayava* and *Avayavi* are different entities, and even a slight dropping or addition of *Avayavas* lead to altogether a different *Avayavi*, is a theory accepted only by the *Nyāya Vaiśeṣika* system. Only such gunas that are present in the *Samavāyi kāraṇa* i.e. cause will arise in the effect is *Kārya* is also the special view of *Nyāya Vaiśeṣika* system. These arguments do not have any psychological or epistemological significance, which is more relevant to the study of the concept of Mind.

[7]The *Nyāya Vaiśeṣika* system also reject the suggestion that

7i) तथात्वं चेदिन्द्रियाणामुपघाते कथं स्मृतिः ।

का 48

ii)तथात्वं चैतन्यम् ।

सु. मु 213

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one or all the senses together can be considered as *Ātman* or Self. In tha t case, they argue that even the mutilation of one sense should lead to the mutilation of the Self and consequent dislocation or the ceasing of the mental functions. But, by experience, we know the mutilation of one or more senses does not totally affect the functioning of the *Atman* or Self. Further, knowledge cannot be the attribute of senses also since, senses are also created out of the elements according to *Nyāya Vaiśeṣika* system. it is already stated above that knowledge is not the attribute of the elements.

[8]*Manas*, which is accepted as an intermediary between the *Ātman* and the senses, cannot be treated as *Ātman*, because, in that case some thing that has to regulate the senses to avoid simultaneous Cognitions will not be available. The *Manas* itself cannot play both the roles of *Ātman* and *Manas* since one and the same cannot be both th e agent and the instrument accroding to *Nyāya Vaiśeṣika* system.

8 मनोऽपि न तथा ज्ञानाद्यनध्यक्षं तदा भवेत् ।

का 49

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[9] The *Nyāya vaiśeṣika*'s also reject the suggestion that *Vijnana* can be considered as *Ātman*. They reject both Buddhistic type of *Vijñānātmavāda* and the *Vedāntins* type of *Vijñānātmavāda*. If *Vijñāna* is to be considered as *Atman*, the question that has to be clarified is, whether it is *Saviṣaya* or *Nirviṣaya*. *Nyāya Vaiśeṣika* system flatly reject the possiblity of *Nirviṣaya jñāna*. There can be no knowledge without any objective content. If this so called *Vijñānātma* is to be *Savisaya*, then the question is, weather it cognises all objects or only some objects ? If it cognises all objects, then there will be no variety of knowledge. If it cognises only some objects, then there is no criteria to fix any particular object as its objective content. Therefore, neither *Nirviṣaya jnana* can be considered as *Ātman* or *Saviṣaya Jñāna* can be considered as *Ātman*. The *vijñānātmavāda* of Buddhists is refuted with detailed arguments in *Nyāya* classics. We woll mention some of these arguments while treating the concept

9 नित्यविज्ञानमेवात्मा इति चेन्न ..... निर्विषयस्य ज्ञानत्वे मानाभावात् सविषयकत्वस्यापि अननुभवादतो विज्ञानभिन्नो नित्य आत्मेति सिद्धम् ।

का 49 सि मु P221-222

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of Mind in Buddhistic thought.

Though the *Nyāya Vaiśeṣika*'s establish a seperate *Atman* by the above arguments, [10] they also see that the *Ātman* is *Pratyakṣa siddha* *11*According to them, the experience ' I ' ('I Know ' ' I am happy' etc. give us the direct knowledge of *Ātman*. in these experiences, the *Ātman* is perceived , This perception of *Ātman*, . of course, is the *Ātman* of one self. [12] As regards the *Ātmans* of others, one has to infer by their *Pravṛtti* and *Nivṛtti*.

Qualities of *Ātman*

The *Jñāna, Sukha, Duḥkha Icchā, Dveṣa, Prayatna, Dharma, Adharma* and *Samskāra* i.e. knowledge, happiness, sorrow, will, hatred, mental effort, virtue, sin and mental impressions, are the important qualities of *Ātman*. The fire quality *Sāṁkhya, Parimāṇa* etc. are also considered as the qualities of *Ātman* in common with certain non-sentient objects. Thus, the *Ātman* or Self has fourteen qualities,

10 धर्माधर्माश्रःdsध्यक्षो विशेषगुणयोगतः ॥

का 49

11 योग्यविशेषगुणस्य ज्ञानसुखादेः सम्बन्धेनात्मनः प्रत्यक्षत्वे सम्भवति न त्वन्यथाहं जाने अहं करोमि इत्यादिप्रतीते ।

का 50 सि मु 232

12) अयं च अयं आत्मा परदेहादौ प्रवृत्त्यादिना अनुमीयते ।

का 50 सि मु 232

11) चेष्टया प्रयत्नवानात्मा अनुमीयते

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[13] In the case of paramātman however, he has only eight qualities. he has no *Sukha, Duhkha, Dvesha, Dharma, Adharma* and *Samskāra.* He has no *Dharma* and *Adharma* because the scriptural *vidhi* and *nisedha* do not apply to him Consequently he has no *Sukha* and *duhkha* also. The question of *Dveṣha* does not arise in his case because he is impartial to all. The *samskara* is also not necessary to him because he has eternal knowledge of all the things to be known. The *Paramātman* has no body or senses. The *Nyāya Vaiśeṣika* system envisages a kind of perception without the mediation of senses on the part of *Iśwara. Yogins* also have this previlege.

As stated earlier, the *Paramātman* of the *Nyāya Vaiśeṣika*' system does not constitute the Universal Mind with certain powers. The *Nyāya Vaiśeṣikas* accept *Paramātman,* because for every created entity , they need a creator. They are *Ārambha vādins* not *Pariṇāma* vadins. All the created objects are created things. Among these for

13 ज्ञानाज्ञानसुखित्वादिभिर्जीवानां भेदसिद्धौ सुतां इश्वरभेदः ।
ईश्वरोऽपि न ज्ञानसुखात्मा

का 49 सि मु P 224

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only a few things men are the creators. For a few others, the various creatures are the creators. But, large number of created things need a creator, who is other man and other creatures. *Nyāya-Vaiśeṣikas* envisage *Paramātman* or *Iśwara* to be a creator of all these created things. They proposes a syllogism to establish such a creater as follows :-

Establishment of *Paramātma*

'Kṣityaṅkurādikam sakartṛkam kāryatvāt', The sprouts, the plants, the trees etc created things have a creator, because these are created things. Whatever is a created thing, that has a creator. Now, instead of envisaging a creator for each one of these, it is better to envisage one creator for all created things in whose case no observable creator is available. Now, a creator is expected to have the necessary knowledge about the things out of which he creates things. He is also expected to have the will to create, and the necessary effort to undertake creation Thus, *Jñāna, Icha*

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and *Kṛti* are the necessary requirements for the creatorship. Hence, this *Paramātman* or *Iśwara* is envisaged as *Sarvajña* and *sarvaśaktiman*. So, the chief role of *Paramātman* in *Nyāya Vaiśeṣika* system system is that of a creator but not that of a liberator. He is also not responsible either for sustenance or for destruction. He is not *Antaryāmin* nor he guides the *Jīvas* in the good or bad conduct. Therefore, the *Nyāya Vaiśeṣika* concept of Paramātman is neither that of a religious god nor that of a metaphyscial central principle. He is accepted only as creator to support the *Āramhavada* doctrine of the *Nyāya.Vaiśeṣika* system. *Nyaya.Vaisesikas* classifies knowledge as *Anubhava*- first experience and *Smṛti* memory .

Anubhava is agian classified as *Prama* and *Bhrama*, valid knowledge and error. *pramā* and *Bhramā* are classified further in to *viparyaya*-error proper , *Saṅdeha*-doubt and *Tarka* reductive argumentation. The *Pramā* or valid knowledge is of four types viz- perceptual, inferential anological and verbal. They have a detailed scheme of the process of acquring perceptual knowledge

] 14 विभुर्बुद्ध्यादिगुणवान् बुद्धिस्तु द्विविधा मता ।
अनुभूतिः स्मृतिश्च स्यादनुभूतिश्चतुर्विधा ।।

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Nyāya - Vaiśeṣika Theory of Perception

In perception two stages are envisaged viz-*Nirvikalpaka* and *Savikalpaka*, [15] At the *Nirvikalpaka* stage, the substance and its attributes are cognised in an isolated way, While at the *Savikalpaka* stage, the substances are cognised as qualified by the attributes. According to *Nyāya Vaiśeṣikas* the knowledge helps to cognise the objects but it is not self revealing. To cognise the knowledge, another knowledge is necessary. These two stages of cognition are designated as *Vyavasāya* and *Anuvyavasāya*. According to *Nyāya -Vaiśeṣikas*, in perception, not only the substances and the qualities are cognised but also the Universal Present in the object concerned is cognised. According to some, even the *Samavāya* relation between the substance and qualities, parts and whole of the substance is cognised. The *Nyāya-Vaiśeṣikas* go to the extent of saying that even the absence of an object is perceived. All these details are more based on their metaphysical doctrines than on any psychological considerations or the physiological contacts of the senses concerned.

15 ज्ञानं यन्निर्विकल्पाख्यं तदतीन्द्रियमिष्यते ।

का 58

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In addition to the perception through the senses, *Nyāya Vaiśeṣikas* have also thought of certain extra-sensory perceptions. [16] These are of three kinds. 1. *Sāmānya lakṣaṇa.* 2. *Jñāna lakṣhaṇa.* 3. *Yogi pratyakṣa.* When one cognises a few instances of *Dhūma* or smoke, he comes to acquire the knowledge of the whole class of *Dhūma* or smoke. This extension of cognition from the cognition of few particulars to the cognition of the whole class is termed as *'sāmānya lakṣhaṇa patyakṣa.'* This kind of cognition cannot be classed in any other manner. It is not inference, it is not memory. It is a case of the extension of the scope of perception from particulars to the whole class.

The instance of *jñāna lakṣana* is *Surabhi candana*. When one observes a piece of sandal wood from a distance, and observes that there is a fragrant piece of sandal wood, what he is actually seeing is only a piece of sandal wood. But, he adds the information as a part of his cognition that, this piece of sandal

16 अलौकिकस्तु व्यापारः त्रिविधः परिकीर्तितः ।

का 63

ii)यत्रेन्द्रियसंयुक्तो धूमादिः तद्विशेष्यकं धूम इति ज्ञानं यत्र जातं तत्र ज्ञाने धूमत्वं प्रकारस्तत्र धूमत्वेन सन्निकर्षेण धूम इत्येवं रूपं सकलधूमविषयकं ज्ञानं जायते ।

सि मु P275

iii) यद्यपि सामान्यलक्षणयापि सौरभस्य धानं सम्भवति तथापि सौरभत्स्य भानं ज्ञानलक्षणाया ।

।

सि मु 283 -84

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wood is fragrant. This piece of information viz. fragrance, is introduced as a part of his cognition on the piece of his previous knowledge of fragrance being associated with the sandal wood. Here, the past knowledge itself functions as a contact point. such a cognition of a fragrant sandal wood is neither an inference, nor memory. The observer is not remembering the fragrance of the sandal wood seen by him in the past, but cognising the pvesence of fragrance in the very piece of sandal wood that is before him. Such cognitions, *Nyaya Vaisesikas*'s have termed as *Jñāna lakṣana partyakṣa*. [17]In Indian tradition, almost all systems credit to *Yogins* with the previlege of extra sensory perception. The *Nyāya Vaiśeṣikas* have also followed this tradition and accepted *Yougika pratyakṣ*'a. [18]These three extra- sensory perception are termed as *Aloukika pratyakṣa*.

Nyāya-Vaiśeṣika Theory of Truth and Error

The *Nyāya Vaiśeṣika* theroy of truth and error is quite inter-

17) युक्त युञ्जानरूपयोगिद्वैविध्याद्धर्मस्यापि द्वैविध्यमिति भावः ।

सि मु P284

18) सामान्यलक्षणो ज्ञानलक्षणो योगजस्तथा ।

का · 63

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esting . It is already stated above that the[19] *Nyāya Vaiśeṣikas* classify *Anubhava* i.e., experience into two kinds viz *Pramā*-Valid, *Bhramā*-erroneous. They call these as *yathārtha* and *Ayathārha.* That piece of knowledge which agrees with the facts is *Yathārtha* and that which does not agree is *Ayathārtha*. The stock example quoted for Ayathāratha is that of *śukti-rajata*, a piece of shell being mistaken to be a piece of silver. "*Suktou idam rajatam iti Jñānam*" here, the content of the experience is Rajata while the object that is actually present is *Śukti*. Thus there is no factual agreement between the content of the experience and the object present. Therefore, this experince or this cognition is erroneous. Such an appearance, of one in place of another is called *Anyathā Khyāti*. Here, the object that is present before is *Śukti*, This *Śukti* is characterised by *Śuktitva* But, the observer takes it as Rajata that is to say, as characterised by Rajatatva. This Supression of the True characteristic, and introducing of a characteristic that is not actually present is what is called *Anyathā khyāti*. This characteristic *Rajatatva* is brought here by *Sāmānya laksana pratyāsatti*.

19) अप्रमा च प्रमा चेति ज्ञानं द्विविधमिष्यति ।

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In respect of the validity or otherwise of an experience, the Nyāya *Vaiśeṣikas* have a different theory than that of the *Mimāmsakas* and the Vedāntins. The *Nyāya Vaiśeṣikas* theory is known as "*Parataḥ Prāmaṇya*" theory. The *NyāyaVaiśeṣikas* say that the knowledge by itself is neither valid nor invalid. A piece of knowledge has to be considered as valid if there are *gunas*, That is to say, all the requirements that are necessaty to produce true knowledge . Similarly, a piece of knowledge has to be considered as noṭ valid if there are *Doṣas* or defects in the mechanism of producing knowledge. Thus, *Prāmaṇya* of the knowledge is due to gunas and the Aprāmāṇaya of the knowledge is due to *Doṣas*. In this way, the *Prāmāṇya* or the *Aprāmāṇya* of the knowledge is dependent upon something else Therefore, *Nyāya Vaiśeṣikas* are called "*Parataḥ prāmāṇya vādins*"

In respect of the ascertainment of the validity of knowledge also, the *NyāyaVaiśeṣikas* are "*Parataḥ Prāmāṇya vādins*". This is because, they hold that the validity of a piece of knowledge has to be ascertained by the results of it. If one is succesful in obtainig

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the expected results by a piece of knowledge, then it is a valid piece of knowledge. But, if expected result does not follow, then that piece of knowledge is not valid. For example, when one sees water in a lake, and acquires the knowledge,' here is water', if he proceeds and tries to fetch the water, he gets the water. On the contrary, if one follows the mirage and then forms the knowledge that 'here is water' and proceeds to fetch the water, he will not be able to get the water, he will not be able to get the water and fails in obtaining the results of his knowledge. Therefore, this piece of knowledge is not valid. Thus, ' *Samartha pravṛtti janakatva*' is the criteria for ascertaining the falidity of knowledge and the obsence of if helps one to ascertain the absence of the validity. Thus, in respect of the ascertainment or otherwise of the knowledge also, the *Nyāya Vaiśeṣikas* are' Paratah *prāmāṇya vādins* .

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PŪRVA-MĪMĀṀSA

The *Pūrva Mīmāṁsa* concept of *Ātman* and *Manas* are broadly the same as that of *Nyāya Vaiśeṣika* concept of *Ātman* and manas. However, there are some important differences which we will notice here. Further, there are two schools of *Pūrva Mīmāṁasa* viz:- *Bhāṭṭa* and *Prābhākara*. There are some significante differences, between *Bhātta* and *Prābhākara* schools. Particularly in respect of the nature of knowledge and the process of awareness.

According to *Bhāṭṭas*, *Ātman* is [20] *Cetana*, it is [21] *Vibhu* -all pervasive, *Nitya*-eternal and [22] *Mānasa* pratyakṣa - gamya could be cognised by *Manas*. [23] It has the qualities of *Jñāna*, *Sukha*, *Duhkha*,

20 आत्मा चैतन्याश्रयः । स च मानसप्रत्यक्षगम्यः ।

मानमेयोदयः 2-2-8

21 आत्मा विभुः नित्यः च ।

मानमेयोदयः 2-2-112

22) तस्मान्मानसप्रत्यक्ष एवात्मा ।

मानमेयोदयः 2-2-94

23 बुद्धिसुखदुःखेच्छाद्वेषप्रयत्ना आत्मविशेषगुणाः ।
तद्ध बुद्धिव्यतिरिक्तं सुखादिपंचकं मानसप्रत्यक्षगम्यम् ।
बुद्धिः पुनर्थप्रकाशापरनामधेयप्राकट्यान्यथानुपपत्ति प्रसूतार्थापत्तिगम्या ।
ततो न धीकर्मत्वमात्रेण जडत्वसिद्धिर्ज्ञानस्यान्यस्य वा ।

मानमेयोदयः द-न-दद

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Icchā, *Dveṣa*, and Prayatna But, *Dharma* and *Adharma* are not [24] the qualiteis of *Ātman* according to *Mīmāṁsakas*. *Bhāvana* between these qualities is not of *Samavaya* as in *Nyāya Vaiśeṣika*, but it is *Tādātmya* or *Bhedābheda*. The qualities *Sukha*, *Duḥkha*, etc are perceived by *Manas*, but *Jñāna* i.e. knowledge is not perceived by *Manas*. The *Bhatta Mīmāṁsakas* do not accept the stages of knowledge, viz:- *Vyavasāya* and *Anuvyavasāya* . [25]According to them, when one acquires knowledge in the first stage, only the objects are comprehended. But later, knowledge of these objects is infered on the basis of a quality of these objects, viz:- *Prākaṭya* or *Jñātatā*. All objects that become the objects of some or the other cognition have the quality called [26]*Prākaṭya*, that is to say, the ability to reveal themselves through the cognition. At this stage, one is only aware of the objects so cognised. But he is not aware of the cognition itself. He has to infer from this revelation of the

24 स च देहेन्द्रियज्ञानसुखेभ्यो व्यतिरिच्यते ।
नानाभूतो विभूत्ते विभुर्नित्यो भोगस्वर्गापवर्गभाक् ।।

मानमेयोदयः 2-2-95

25 i) प्राकट्यं विषयव्यवस्थापकः सर्वद्रव्यवर्ती सामान्यगुणः । स च संयुक्तादात्म्यसंबन्धेन प्रत्यक्षगम्यः ।

मानमेयोदयः 2-2-35

ii) तच्च प्राकट्यं द्रव्याश्रितमपि तेन तादात्म्यसम्बन्धाज्जातिगुणकर्माण्यपि परंपरया समाश्रयते तत्प्रतियोगिकमभावमपि ।

मानमेयोदयः 2-2-36

26न मानसप्रत्यक्षं विज्ञानं । ज्ञानं प्राकट्यगम्यं ।

मानमेयोदयः 2-2-24,25

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objects or *Prākaṭya*, [27]that he has a cognition of the objects. This discovery of cognition is a kind of inference. It is called *Jñātata liṅgaka anumāna* or *Prākatya liṅgaka anumāna*.

Thus according to *Bhātta Mīmāmsakas*, knowledge is not perceived by the Manas, but it is inferred, Thus, they have arrived at a curious position that, while *Sukha, Duḥkha* etc, psychological states are pereceivable by *Manas*, the knowledge of different objects has to be infered. Though this looks curious, they have a valid reason to take this position. Their chief opponents are *Buddhists*, particularly, *Vijñānavādins*. These Vijñānvādins argued that there are no separate and independent objects independent of knowledge or ideas.

All our notions of objects are simply the ideas or the knowledge. Now, if one has to counteract this posi-

27 सुखाद्यापरोक्ष्यसाधनेन्द्रियवेन कल्पयमन्तानिन्द्रियं विभुवरिमाणस्पन्दं च मनः ।
मनसः बहिरिन्द्रिकयानुसौरेणैव कार्यकरत्वस्वीकारात् ।
मानमेयोदयः 2-2-126

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Vijñānavādins, one has to suggest some methods of verification of the presence of the objects, as separate from ideas. But every verification has to be of the nature of its knowledge or idea. Thus, it is difficult to reach the objects without the medium of knowledge or ideas.

To counteract this, the *Mīmāmsaka* devised a method by which, they said, the objects have the capacity to reveal themselves, and the fact that certain objects are revealed to us, is the ground for ascertaining the fact that we have the knowledge of the same. Thus, they made the objects the midium to ascertain the knowledge instead of the knowledge being the midium to ascertain the objects. No verification is needed to ascertain the presence of the objects beyond their revelation to us. But, to ascertain the fact that we have the knowledge of them, the revelation of the objects has to be the ground. Thus, *Prākaṭya* or *Jnātatā* is the means by which, the knowledge is to be ascertained. This *Jnātatā liṅgaka*

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process, the *Jñātata liṅgaka anumāna* is an epistemological method leading to an important metaphysical position.

Prabhakara Theory of Knowledge

The *Prābhākara* theory of knowledge and the awareness of knowledge is altogether different from that of *Bhāṭṭas*. Their theory of knowledge and its awareness is known as *Triputīkaraṇa* theory. According to them, the knower and the known (*māta, meya*) are the contents. *Meya-. The knowledge which they call Saṁvit* is self revealing while the knower and the known are revealed by the knowledge and the knowledge reveals itself. The revelation of these three is simultaneous. One is aware of these three together. This kind of awareness of the three, viz:- the knower, the known and the knowledge together is called *Triputī karaṇa*. This theory also is evolved to meet the *Vijñānavāda* crtitiscism that there are no objects separate from the knowledge or the ideas.

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According to *Prābhākaras* every knowledge necessarily refers to the knower and the known. Therefore , to ascertain the presence of the objects, one need not resort to any other means of verification outside the knowledge. Both the object i.e. *Meya* and the knower i.e. *Mātā* are necessary the contents of the knowledge. Since the *Prābhākaras* consider the knowledge or Samvit as self revealing, they reject the idea of the inference of knowledge by means of *Prākaṭya* or *Jñātatā* this is an important difference between the Bhāṭṭas and the *Prābhākaras*.

[28] Another curious point is, *Manas* is *Vibhu* according to *Bhāṭṭas*. The *Bhāṭṭas* do not agree with the *Nyāya Vaiśeṣika* stand that there cannot be *Saṁyoga* i.e. contact between the two *Vibhus*- all pervasive, substances, The *Bhāṭṭas* think of two types of contacts viz *Janya* and *ajanya* caused and uncaused. [29] In case of the contact between the two both of which are not *Vibhu*, the

28 विभूनामपि परस्परसम्बन्धस्याध्यात्मात्माध्यवसीयमानत्वादस्माभिः मानमेयोदयः 2-2-128

29 जिघृक्षायां सत्यां पंचादर्थपत्तिगम्यत्वम् । मानमेयोदयः 2-2-26

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contact is caused contact. But, the contac t between two *Vibhus* is uncaused.

However, the *Prābhākaras* take the stand that *Manas* is *Aṇu*. This will eliminate the round about effort of somehow managing the contact between two *Vibhu dravyas*. Both *Bhāṭṭas* and Prābhākaras accept the *Nirvikalpaka* and Savikalpaka types of perception.

Before *Kumarila*, probably the *Mīmāṁsakas* did not accept *Īśwara*. *Kumārila* accepts *Iswara* probably under the pressure of the theiristic schools, of Indian thought. The *Prābhākaras* also accept *Īśwara*. However, the dutieas of creation, sustance etc assigned by the *Nyāya Vaiśeṣikas* to *Īśwara* are not assigned to in *Pūrva Mīmāṁsa*. In *Pūrva Mīmāṁsa*, it is *Karma* that is the central principle and is responsible for the functioning of the man and the universe, but not *Īśwara* or any other super human being.

The Prmāṇas of Upamāna,Arthāpatti and Anupalabdhi

In respect of the *Pramāṇas* the *Bhātta Mīmāṁsakas* accept

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two more *Pramāṇas* viz *Arthāpatti* and *Anupalabdhi*. They explain the nature of *Upamāna* or anology in a different way than that of *Nyāya Vaiśeṣikas*-When one observes a forest cow, from the similarity that it has with the village cow, he comprehends the similarity of the forest Cow present in the village Cow. This is *Upamiti* or knowledge acquired through Anology. For *Bhāṭṭas*, one and the same, the similarity is not found in both in the forest cow and the village cow. The similarity of the forest cow is found is the forest cow, The two similarities are not one and the same. One understands the similarity in one from the similarity in the other. This explanation of the nature of Upamāna Pramāṇa is quite different from that of *Nyāya- Vaiśeṣika* explanation of *Upamāna*. It involves both psychological and epistemological processes. in fact, it is difficult to isolate the psychological and epistemological processes in analysing the variuos types of cognitions. The *Prābhākaras* also accept *Upamāna Pramāṇa*.

Both *Bhātta* and *Prābhākara* accept *Arthāpatti* as a

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seperate *Pramāṇa*. [29] When two facts are validly known by certain *Pramāṇas* but still have a conflict, then a third fact has to be envisaged to resolve the conflict. The *Pramāṇa* by which this thrid fact is envisaged, is called *Arthāpatti*. Two stock examples are given to explain the nature of the knowledge obtained by this *Arthāpatti pramāṇa*.

1. A Person is alive, but is not found in the places where he is normally found. Now, here both the facts viz-he is alive and he is not found in the places where he is usually found are validly known-Now, these two facts cannot be properly explained unless a third fact viz-he must be in altogethe in a different place is envisaged. Such envisaging is known as *arthāpatti*. The expression *Arthāpatti* could be explained as. *Arthāt Āpattiḥ* , *Arthasya āpattiḥ*. *Arthāt Āpattiḥ* refers to the way in which the third fact is envisaged. Arthasya *Āpattiḥ* refers to the envisaging of the third fact.

2 Another stock example that is given is, a person is quite

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healthy and has put on weight, and he does not take any food during the day. These two facts are validly known. these will be incogrment unless another fact is envisaged that he takes his food during the night. The *Pramana* by which this third fact is envisaged is *Arthaptti.* The *Nyāya Vaiśeṣikas* are inclined to include the instances of *Arthāpatti* into *Anumāna* however, the *Mīmāṁsakas* insist on its being a separate *Pramāṇa*.

The intention of the *Mīmāṁsakas* in accepting this *pramāṇa* as a separate *Pramāṇa* is altogether differenet. They are concerned with validating every statement in the *Vedas*. Many a times, they find conflict in different *vedic* statements. To resolve thus, they envisage certain factors by this method. For example in *Vedas*, it is stated that *Darśapūrṇa-māsa* etc rituals lead to *Swarga*. Thus, a kind of *Kārya kāraṇa bhāva* between *Darśapūrṇa māsa* being a ritual and an activity, it ceases at a certain point *Bur Swarga* has to be realised much later after the *Yajamāna* departs from this world.

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Normally, the cause and effect are expected to be continuous. The effect is expected to occur immediately after the causal operation is completed. But this does not happen in this case. Therefore a link between the two has to be envisaged. This link is *Apūrva*. a kind of supernatural power or teleological power that links the rituals and the results. this *Apūrva* is envisaged by *Pūrva mīmāṁsakas* with *Arthāpatti Prāmāṇa*. An Arthāpatti *Pramāṇa* may arise in respect of the matters known through *Pratyakṣa, Anumāna, Śabda, Upamāna* and *Arthāpatti* itself. That Arthāpatti which arises out of *Pratyakṣa* etc. other then *sabda* is known as *Dṛṣṭārthāpatti* and that which arises out of *Śabda Pramāna* is known as *Srutārthāpatti* this is who *Bhātta* position. However, the *Prbhākaras* do not accept *Srutārthāpatti* as a seperate subdivision of *Arthāpatti*.

Anupalabdhi is accepted as another *Pramāna* by *Bhāṭṭas*. It is our experience that, not only we have the cognitions of the objects. but also the absence of these objects. The *Nyāya Vaiśeṣikas* say that the cognitions of these obscences is also perception. These

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absences are perceived as the adjuctives of the relevant places where in the objects concerned were expected to be perceived. However, the *Bhāṭṭa Mīmāṁsakas* do not accept this contention of the *Nyāya-Vaiśeṣikas*. They say, whenever an object is expected to be cognised by a certain means and if it is not cognised even when such a means is present, then this no cognition nor *Anupalabdhi* itself gives us the knowledge of the absence of the object concerned. Thus, the knowledge of the absence of a given object is not perceptual but it is obtained by the absence of the knowledge of the relevant object, even when the means of the cognition of that object is very much present. Thus, the absence of the knowledge of the object concerned is made the means or *Pramāṇa* for the knowledge of the absence of the object. Thus, the *Bhāṭṭa mīmāṁsakas* have enlarged the scope of the epistemology by envisaging two more *Pramāṇas* viz:- *Arthāpatti* and *Anupalabdhi* the *Prābhākaras* however, do not accept *Anupalabdhi* since they do not accept *Abhāva* as a seperate category at all.

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Prābhākara's Akhyāti Theory

In respect of truth and error the two schools of *Pūrva mīmāṁsa* have two different theories. The *Bhattas* go by *Anyathā Khyātiḥ Vāda* more or less on the same lines as *Nyāya Vaiśeṣikas*. But the *Prābhākaras* have promulgated a new theory called *Akhyāti vāda* which is a unique theory. According to *Prābhākaras* all knowledge is true, there is no erroneous knoweldge at all The so called instances of error are not instances of error, but the instances of complex knowledge the difference between the components, being not realised. For instance, the cognition. 'This is a pice of silver' when there is a piece of conch shell, is a complex cognition. here, two pieces of knowledge are involved. One, is, *Anubhava* or the perceptual experience of the object before viz the piece of conch shell merely as '*Idam*' without realising its characteristic viz *S'uktitva* and the other is remebering a piece of silver that was previously experinced without reference to the past time and place. These two viz:- the perception of the object before and the memory of the

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object experienced in the past takes place so quickly that their difference is not relaised. Because of the non-realisation of the difference, the observer proceeds to fetch the object before and relises his mistake . Thus, according to *Prābhākaras* there is *Akhyāti* i.e. non relisation of the difference between the contents of the two experiences, viz:-the perception and the memory. Therefore this theory is known as *Akhyāti vāda*.

Our study of the concept of mind according to *Nyāya Vaiśeṣikas* and the two schools of *Pūrva mīmāṁsa* will reveal that, they treat epistemological functions of the Mind in greater detail than the psychological functions However, for a student of the Mind, a probe into both these aspects is equally important.

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CĀRVĀKA, JAINA & BAUDDHA

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CHAPTER-V

"Carvaka, Jaina and Bauddha thought on the concept of Mind".

In Indian thought, there are four cultural traditions viz:-*Vedic-Saiva Vaisnava, Agama, Jaina* and *Bauddha*. Other smaller cultural traditions are either the variations of these, or closely allied to these. In our treatment of the concept of Mind, the first one dealt with *Upanisadic* thought which is a major cultural tradition of India. Then we dealt with *Samkhya* and *Nyaya Vaisesika* thought, which, though not strictly belong to *Vedic* tradition, are very closely allied to *Vedic* tradition. Now, we will proceed to treat *Jaina*, and *Bauddha* thought on the nature and fuction of the mind. The *Jaina* and *Bauddha* cultural traditions are quite different traditions from that of *Vedic* thought. Sometimes these are described as *Anti-Vedic*, which is not correct. Two or more traditions are bound to differ from each other, and some times even criticise each other. However , on this basis alone one need not describe it as anti tradition . At best they are different traditions. The small but persistent thought tradition, that is really *anti-Vedic* is, *Carvaka* tradition. In this chapter we have clubbed together these three non-vedic traditions and begin our treatment with the *Carvaka* thought.

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Cārvāka

In Indian philosophy, the *Cārvāka* or *Lokāyata* is made a *Pūrvapakṣin* by every other philosopher. While the acceptance of *Ātman* or Self is a central point in almost all Indian philosophical systems, the rejection of it is the central point of *Cārvāka* philosophy. *Cārvāka* philosophy is a revolt against ritualism. .The ritualism thrived on three important doctrines viz:-tthe doctrine of *Karma*, the doctrine of transmigration and rebirth , and the doctrine of happiness in heaven or after liberation. These three doctrines are based on the concept of a permanent Self. If one has to oppose the doctrines , the basis on which ritualism flourished and exploited innocent and ignorant masses, its very root, viz:- the concept of a Permanent Self had to be knocked off. This task was attempted by the *Cārvāka* philosophy.

The *Cārvākas* took the position that there is no separate thinking substance independent of the body. Conciousness is the property of the body itself. No doubt, *Pṛthvi, Ap, Tejas* etc. elements do not have consciousness individually but a combination of these in certain, proportion results in the formation of an organic body which gives rise to consciousness in the body. Therefore, the body itself is *Ātman.* There is no separate *Ātman* or Self apart from the body. Such consciousness in the body arises along with the body and

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vanishes when the body vanishes. There is no rebirth nor there was any previous birth. Therefore, there is no question of any past deeds affecting the present life of man, nor there is any question of taking another birth ro reap the fruits of the deeds done during one's present life time. This position knocks off the *Karma* doctrine as well as the doctrine of transmigration and rebirth. Since there is no Permanent Self that survives after the vanishing of the body, there is no question of its going to heaven or getting liberated. Therefore, the doctrines of happiness in heaven and liberation, are all the concoctions of the priests.

Therefore, the ideal of life should be to enjoy life as much as possible. The guiding scriptures are only *Nītiśāstra* and *Kāmaśāstra*. The Puruṣārthas are *Artha* and *kāma*. No doubt there is misery in life, but one has to face it and minimise it in order tro enjoy the joys of life. One should not run away from the joys of life because these are accompanied by some difficulties . Cārvākas did not develop any metaphysics or epistemology excepting the rejection of a Permanent Self. It was not their intention to develop any new system of Metaphysics or epistemology. Their only concern was to prevent the exploitation of innocent people by ritualism. For this purpose, they had to demolish the doctrines of *karma*, Transmigration and Heaven. Therefore, *Cārvākas* did not develop any concept of

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Mind or probed in to this problem of Mind either epistemologically or psychologically. For them, body and the Mind are not two different entities. Body is the Mind. That is why they are called as the *Dehātmavādins*.

Jaina

The *jaina* traditions is as old as the *Upaniṣads*. However, the available classics of *Jaina* philosophy are later works. They are contemporaneous with *Buddhist* classics, the *Nyāya- Vaiśeṣika* calssics and the classics of other systems of Indian philosophy. Therefore, these *Jaina* classics reveal the interaction of thought on the major issues of philosophy.

The *Jaina* concept of the mind has certain unique features. The methodology adopted by *Upaniṣads, Sāṁkhya- Yoga, Nyāya-Vaiśeṣika* and *Jaina* traditions to probe into the nature and functions of the Mind is quite different from each other. The *Upaniṣads* go by the method of analysis of the psychological states during waking dream and deep sleep states, and also beyond it. They point out the scope of the epistemology and also the limitations of it. The *Sāṁkhya* and the Nyāya-*Vaiśeṣikas* on the other hand, go by the method of speculation and reasoning. The *Jainas* adopt altogether a different method. They have introduced two levels, to understand the nature of mind and matter. They call these two approaches as *Niścaya*

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naya and Vyavahāra naya. The *Niścayanaya* point of view is understanding of the pure Self and *Vyavahāra naya* is about understanding the empirical Self. These broadly correspond to *Pāramārthika* and *Vyāvahārika* view points of Advaita But, according to *Jainas*, both lead to the real, while according to *Advaita*, only *Pāramārthika* view point leads to the real and not the *vyāvahārika* view point. Keeping these two view points of the Jaina philosophy in mind we will try to analyse the nature and functions of the Mind in *Jaina* philosophy.

[1] The *jaina* system classifies the universe into the categories, viz:- *Jīva* and *Ajīva*. *Jīva* corresponds to mind and *Ajīva*, to that of matter. [2] The essential characteristic of *Jīva* from the *Niśchaya naya* point of view is pure conciousness. From *Vyavahāra naya* point of view, it has few other characteristics. These are *Upayoga, Amūr-*

1 i) जीवमजीवं दव्वं । द्र सं 1

ii) जीवसिद्धिः चार्वाकं प्रति ज्ञानदर्शनोपयोगलक्षणं नैयायिकं प्रति अमूर्तजीवस्थापनं भट्टचार्वाकद्वयं प्रति कर्मकर्तृत्वस्थापनं सांख्यां प्रति स्वदेह प्रमिति स्थापनं नैयायिक मीमांसक सांख्य त्रयं प्रति कर्मभोक्तृत्व इत्याख्यानं बौद्धं प्रति संसारस्य व्याख्यानं सदाशिवं प्रति सिद्धत्व व्याख्यानं भ ट्ट चार्वाकद्वयं प्रति ऊर्ध्वगति स्वभावकथनं माङ्गडलिक ग्रन्थकारं प्रति इति मतार्थो ज्ञातव्यः ।

द्र सं व्या 2

2 जीवो उवओगमओ अमुत्तिक कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ।।

द्र सं 2

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-tattva, Kartrva, Bhoktrtva, Sadeha- parimāna and Karma-sambandha--Yuktatva. Among these, *Upayoga* is very important. There are two aspects of *Upayoga* viz:- *Darśana* and *Jñāna*. The other characteristics being agency, enjoyership, dimension equal to that of the body, contamination of *Karma*. [3] The empirical self is equipped with four other aspects, viz:- *Bala, Indriya, Āyu*,and *Uchvāsa* i.e. strength, senses, life and breathing. These four are called *Prāṇa* in *Jaina* tradition.

The two aspects of *Upayoga* viz: *Darśana* and *Jñāna* are the very essential characteristics of *Jīva, Darśana* and *Jñāna* are in a way two levels of comprehension. [4] The *Darśana* type of cognition is stated to be of four kinds., viz:- *Cakṣu, Acakṣu, Avadhi* and *Kevala*. The knowledge obtained through the eye is called *Cakṣu* while the knowledge obtained through the other senses is called *Acakṣu*. The knowledge directly obtained by the Self is called *Avadhi*. The expression *Avadhi* means limitation. Since at this stage of knowledge the limitations of space and time are still present, compared with

3 तिक्काले चदुपाणा इन्द्रिय बलमाउ आणपाणो य ।
ववहारा सो जीवो णिच्चयणयदो दुचेदण जरस ।।

द्र सं 3

4 उवओगो दुवियप्पो दंसण णाणं च दंसणं चदुधा ।
चक्खु अचक्खु ओही दसणमथ केवलं णेयं ।।

द्र सं 4

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Kevala Jñāna , This stage of Knowledge is called *Avadhi* Jñāna.

The knowledge that is not conditioned by space and time is called *Kevala*. According to *jaina* tradition, certain types of Karma obscure these cognitions and one can have these cognitions only when the obscuring *Karmas* are removed. The second aspect of *Upayoga*, viz:- [5] Jñāna is of eight kinds they are mathi, Śruta, Avadhi Manaḥ-*Paryaya*, *Kevala*, *Kumathi*, *Kuśruta*, and *Vibhaṅ-gāvadhi*. The knowledge derived through the senses and *Manas* is called *Mathi*. The knowledge derived through the words and such other symbols is called *Śruta*. The knowledge that is directly obtained by the self is *Avadhi*. The knowledge of the minds of the others is *Manaḥ-paryaya* and the unlimited and unconditional knowledge is *Kevala*. These five are different forms of knowledge But, the other three viz:- Kumathi, *Kuśruta* etc are the different forms of *Ajñāna* or distortions of knowledge Thus, the two aspects of *Upayoga* viz *Darśana* and *Jñāna* cover different forms of knowledge and its distortions.Since, *Jīva* functions through these two important characteristics in life in a big way, these two together are called

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5 णाणं अट्ठवियप्पं मदिसुदओ-ही अणाणणाणि ।
मणपज्जय केवलमवि पच्चक्स्व परो क्खभेयं च ।।

द्र सं 5

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Upayoga.

[6] According to *Jaina* philosophy, knowledge is again classified into *Prayks'a* and *Paroks'a*. *Pratyks'a* is cognition of objects with its characteristics, without depending upon any other kind of knowledge. But, the cognition that depends upon some other kinds of knowledge is *Paroks'a*. *Pratyks'a* is again of two kinds-*Pāramārthika* and *Sāṁvyavahārika*. The *Avadhi*, *Manaḥ-paryaya* and *Kevala* kinds of knowledge are of *Pāramārthika pratyaksa*'s nature . The *Sāṁvyavahārika* is again of two, types, viz *Indriya nibandhana* and *Anindriya nibandhana*. The knowledge obtained through senses is *Indriyanibandhana*. The knowledge obtained by other means is *Anidriyanibandhana*

Paroks'a knowledge is of five kinds, viz:- *Smaraṇa* , *Prtyabhijñāna* , *Tarka*, *Anumāna* and *Āgama*. In *Jaina* tradition, *Pratyabhijñāna* is recogintion of an object by noticing similarities and differences. This concept corresponds roughly to the *Upamiti* of the *Nyāya-Vaiśeṣikas*.

6 मतिश्रुतावधिमनः पर्ययकेवलानि ज्ञानम् ।
आद्ये परोक्षम् प्रत्यक्षमन्यत् ।।

द्र सं व्या

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According to *Jaina* philosophy, there are three vareities of *Karma.* [7] These are *Dravya-karma* or *Pudgala Karma, Bhāva-Karma* i.e. mental activites and Śudha Bhāva Karma-pure mental activites. Among, these three, the first two. Puts *Jīva* under *Saṁsāra* i.e. transmigration. [8] Jīva undergoes joy and sorrow because of his contact with *Pudgala Karma* or *Dravya Karma.* An interesting feature of the concept of the dimension of *Jīva* in *Jaina* philosophy is, he is neither *Aṇu* nor *Vibhu*, but of *Madhyaparimāṇa* . He is of the dimension of the body in which he resides. As he goes on assuming different bodies in different births, small or big, he goes on contracting or expanding his dimension. In other systems of Indian philosophy, [9] *Jīva* is accepted either as *Vibhu* or *Aṇu*; this is because , he is conceived as eternal and no object of middle dimension or *Madhyama parimāṇa* is considered as eternal. only *Vibhu* or entities are considered as eternal. But the *Jainas* contend that, the expansion or the contraction of the dimension of *Jīva*, as he assumes different bodies,

7 पुग्गलकम्मादीणं कत्ता ववहारदो दु णिच्चयदो ।
चेदणकम्माणादा सुद्धाभावाणं ।। द्र सं 8

8 ववहारा सुहदुक्खं पुग्गलकम्मफलं पभुं जेदि ।
आदा णिच्चयणयदो चेदणभावं खु आदस्स ।।
द्र सं 9

9 अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।
असमुहदो ववहारा णिच्चयणयदो असंखदेसो वा ।।
द्र सं 10

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does not affect his eternal nature . Though the *Jaina* system describes the nature of the dimension of *Jiva* in this way, they also say that the liberated *Jiva* is everywhere. Though from the *Vyavahara naya* point of view, the dimension of the *Jiva* is equal to that of the body in which he resides, from the *Nischaya Naya* point of view, the liberated Jīva is found in innumerable Pradeśas. This practically amounts to the acceptance of *Vibhutva* of *Jīva*.

The *Jīvas* are grouped into two groups viz.- *Saṁsāri* -those who are still undergoing transmigration and *Siddha* or *Mukta* -those who are liberated. The *Saṁsāri jīvas* undergo fourteen stages of psychic development. These a re called *Guṇa sthānas*. The very lowest stage of mental development is called *Mithyātva*. At this stage, one is completely ignorant of the truth. The final stage or the fourteenth stage is called *Kevali* or *Jinā* At this stage one has the full realisation of the truth. They also envisage fourteen *Margaṇas* or the means by which one can develop his mental faculty.

In *Jaina* classics, only the *Jīvas* have conciousness . This consciousness of the *Jīvas* , of course, is considerably obstructed by *Karma* during the transmigration stage and is fully free only when if attains liberation or *Siddha* or *Mukta* state.

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The *Saṁsāri Jīvas* are classified into *Sthāvara* and *Trasa Jīvas*. *Sthāvaras* are entities which possess one sense, that of touch [10] it is by touch that these entities recognise the presence of each other. These *sthāvaras* are again classified into *Bādara* and Sukṣma.

The *Trasa Jīvas* viz:- the creatures in the conch shell etc. possess two, three and four senses, depending upon their gradation in the evolution of nature. The *Jīvas* that possess five senses are further divided as *Samanaska* and *Amanaska* i.e. with *Manas* and without *Manas*.

All *Jīvas* viz:- both *Sthāvara* and *Trasa Jīvas* are divided into two groups viz:- *Paryāpta* and *Aparyāpta*.

[11] The *Ajīva* is classified into five, viz:- *Pudgala, Dharma Ad-harma, Ākāśa* and *kāla*. The *Jaina* usage of the expressions of *Dharma* and *Adharma* in this context should not be taken in the usual sense in which we understand them. Here *Dharma* is a principle by which the *Jīva* and the *Pudgala* are enabled to move. Similarly *Adharma* is a Principle to which *Jīva* and *Pudgala* are

10 पुढविजलतेउवाऊवणप्फादी विविहथावरे इंदी ।
विगतिगचदुपचकखा तसजीवा होंति संखादी ।।

द्र सं 11

11 अज्जीवो पुणणेओ पुग्गल धम्मो अधम्म आयासं ।
कालो पुग्गल मुत्तो रुवादिगुणो अमुत्ति सेसा दु ।।

द्र सं 15

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enabled , to stop. The movement or the absence of the movement, belong to Jīva and *Pudgala* only. [12] The *Dharma* and *Adharma* only assist the *Jīva* and *Pudgala* to move and to stop. Movement or stopping are not the characteristics or the nature of *Dharma and Adharma*. *But* these are only the aids for the movement or stopping of *Jīva* and Pudgala. The concpet of *Dharma* is usually explained by the examples of water and fish, shadow and the traveller . The water only assists the fish to move. It is the fish that moves. Similarly, The shadow (of a tree) only assits the traveller to stop.It is only the traveller who stops. One is tempted to compare the functions of *Dharma* and *Adharma* of the *Jaina* philosophy with the concept is of *Rajas* and *Tamas* of *Sāṁkhyas*. However, this comparisions should be taken only to understand the nature of *Dharma* and *Adharma* as the factors that help to move and to stop.

For the psychic or the mental growth of the Jiva the *Karmas* offer obstruction. The *Karmas* that offer obstructions, are of three types viz:- *Jñānāvaraṇīya, Darśanāvaranīya* and *Antarāya*. It is al-

12 i) जीवपुद्गलयोर्धर्मः सहकारी गतेर्मतः ।
अमूर्तो निष्क्रियो नित्यो मत्स्यानां जलवद् भुवि ।।
द्र सं ग्या 17

ii) छायेवधर्मतप्तानामश्वादीनामिव क्षितिः ।
द्रव्याणां पुद्गलादीनामधर्मः स्थितिकारणम् ।।
द्र सं ग्या 18

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ready stated above that the *Karmas* are of two types, *Bhāva Karma* or thought activity and thought contamination and *Dravya Karma* or physical activity and physical contamination. Th process by which these contaminations affect the *Jīva* and the way in which he has to get rid of them are described in five stages. These are *Āsrava*, *Bandha*, *Saṁvara*, *Nirjara*, and *Mokṣa*. At all these stages, their affection is of two fold, viz *Bhavāsrava* and *Dravyāsrava*, *Bhavabandha* and *Dravya* bandha, Bhava samvara and Drvya samvara and so on.

[13] The mental inclinations of the soul that attract the Karma are *Bhavāsrava* and the contaminations of *Karma* are *Dravyāsrava* or *Karmasrāva*. [14] The *Jiva* is being bound by *Bhāvabandha* and *Karmabandha*. [15] *Samvara* is the antagonistic principle of *Āsrava*. It is called *Samvara* because it checks the causes of *Karma*. *Āsrava* is the influx of *Karma* while *Samvara* is the stoppage of such influx

13 आसवदि जेण कम्मं परिणमेणप्पणो स विण्णेओ ।
भावासवो जिणुत्तो कम्मासवणं परो होदि ।।

द्र सं 29

14 चेतनपरिणामेन रागद्वेषमयेन च
येन कर्माणिबध्यन्ते भावबन्धः एव हि ।।

द्र सं ग्या 31

15 चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेदू ।
सो भावसंवरो खलु दव्वसवरोहणे अण्णो ।।

द्र सं 34

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of *Karma*. *Bhāva samvara* is mental effort to prevent the effect of *Karma*, while *Dravyasaṁvara* is actual preventing of the influx of *Karma*. *Bhāva Saṁvara* or the effort for the preventing of the influx of *Karma* has seven means. [16] These are *Vrata*, *Samiti*, *Gupti*,*Dharma*, *Anuprekṣa*, *Parisahajaya* and *Caritra*. number of subdivisions of all these are given . All these constitute a kind of ethical discipline, and refraining from evil thoughts and evil activities. To mention a few of them that are relevant for the study of the nature and functions of the mind, *Vrata* for example is of five kinds viz *Ahiṁsā*, *Satya*, *Asteya*, *Brahmacharya* and Aparigrahaha. *Samiti* is carefulness. One is advised to be gentle and careful even in his talk under this ethical virtue , *Gupti* is of three types viz *Kāya- Gupti*-restraint of the movements of the body, *Vākgupti*-restraint of the tongue *Manogupti*-restraint of the mind from thinking about forbidden matters. Under *Dharma*, *Kṣamā* , *Ārjava*., *Squca*, etc. are listed. The expression *Dharma* here is not the same as one that is mentioned earlier as a principle that enables *Jīva* and *Pudgala*

16 वदसमिदीगुत्तीओ धम्माणुपिहा परीसहजओ च ।
चारित्तं बहुभेयंणाायव्वा भावसंवरविसेसा ।।

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to move. The expression *Dharma* here is used in the usual sense of practice of virtue or piousness.

[17] *Nirjarā* is that stage, when as a result of the practice of Samvara the contamination of *Karma* statrs getting weakend. The evil thoughts and the evil inclinations getting weakened is *Bhāva Nirjara*, while the corresponding weakening of *Karma* is *Dravya Nirjara*. [18] In the next stage, viz, that of *Mokṣa*, one gets rid of both the evil thoughts and the evil inclination and also the corresponding contamination of *Karma* .

Thus, these five stages of the affectation and the release of the *Karma* in it's two aspects of *Bhāva* and *Dravya* are described in *Jaina* classics.

The *Jaina* religion and philosophy are highly ethical. They

17 जहकालेण तवेणय भुतरस कम्मपुग्गलं जेण ।
भावेण सञ्जदि णेया तरसडणं चेदि णिज्जरा दुविहा ।।
द्र सं 36

18 i) सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो ।
णेओ स भावमोक्खो दव्वविमोक्खो य कम्मपुधभवो ।।
द्र सं 37

ii) कृत्स्नेभ्यः कर्मजातेभ्यो विश्लेषो यश्चिदात्मनः ।
परमसद्ध्यानयोगेन द्रव्यमोक्षः य कथ्यते ।।
द्र सं व्या

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lay down a detailed code of conduct to improve the behaviour of man. They lay stress on faith , knowledge and conduct these are known as three gems or *Ratnatraya* in *Jaina* tradition [19] these are termed as *Samyag darśana , Samyag Jñāna* and *Samyag Cāritrya*. *Darśana* is faith in Jaina doctrines . [20] *Samyag Jñāna* is the correct knowledge of the nature of *Jīva* and *Ajīva-Samyag cāritrya* is right conduct. [21] They give the most simple and convincing definition of *Samyak cāritreya* is right conduct as "*Asubhāt nivṛttiḥ subhe pravṛtiśca Janithi chāritryam*" The right conduct has two aspects one is refraining from evil thought and evil deeds. The other one is the practising of noble thoughts and noble deeds. To achieve such a good conduct, detailed guidelines are given in *Jaina* religion.

For a student of the nature and functions of the mind, three areas of study are very important. These are 1) investigation into

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19) सम्म इंसण णाणं चरणं मोक्खस्स कारणं जाणे ।
ववहारा णिच्चयदो तत्तियमइओ णिओ अप्पा ।।
द्र सं 39

20 संसयविमोहविब्भमविवज्जियं अप्पपरसरुवस्स ।
गहणं सम्मं णाणं सायारमणेयभेयं च ।।
द्र सं 42

21 असुहादो विणिवत्ती सुहे पवत्ती य जाणचारित्तं ।
वदसमिदिगुत्तिरूपं ववहारणया दु जिणभणियं ।।
बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं ।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ।।
द्र सं 45 46

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the Ontological nature of the mind. 2) Epistemological approach to the mind 3) Psychological analysis of the functions of the mind. In the third area one has to take into account the cognitive, the emotional and rational functions of the mind. While in modern psychology, more stress is given on the emotional functions, than cognitive or rational functions. However , in Indian philosophy, the cognative and rational aspects are studied more dseeply . While the behaviouristic school of modern Psychology defines mind and its functions in terms of human behaviour . The Indian thinkers try to lay down guide lines for developing the rational faculty of the mind to regulate the emotional functions and the behaviour of man. The contribution of *Jaina* thought in this field is unique.

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BUDDHISM

Buddhism is stated to be a godless and soulless system of philosophy.It is called *Anātmavāda*. However, it is no not a Mind-less philosophy. Infact one of the schools of Buddhism accepts Mind alone as the Ultimate Principle. In *Buddhism*, though *Atman* or self is not accepted in the Upaniṣadic or the *Nyāya Vaiśeṣika* sense, a substitute for it to play the role of *Ātman* or Self is envisaged under the names *Pudgala, Bhāvānga*, and *Ālayavijñāna*.

The *Buddhist* metaphysics and psychology is based on the four cardinal principles - viz :- [22] *Sarvaṁ Kṣaṇikam, Sarvaṁ Duḥkham, Sarvaṁ svalakṣaṇam* and *Sarvam śūnyam*. According to *Buddhists* the whole universe is a continious and momentary flux. They do not accept anything stable or enduring. Similarly, there is nothing that is characterises by any characteristics. All are *svalakṣaṇas. Svalakṣaṇa* means not characterised by any characterisitcs. This idea is put in a more clear way as *Sarvaṁ śūnyaṁ*. The

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22 सर्वं क्षणिकं क्षणिकं दःखं दुखं स्वलक्षणं ।
स्वलक्षणं शून्यं शून्यमिति भावनाचतुष्टयमुपदिष्टं द्रष्टव्यम् ।
सर्व द सं P 19

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expression śūnyam means Niḥsvabhāva. These presuppositions of *Buddhistc* metaphysics rule out the possibility of acceptance of a permanent Self. However, they have to account for the physical world that we experience, the experiences and the experiencer . The knower, the known and the knowledge scheme empirically experienced by all has to be explained by every philosopher irrespective of his metaphysical propositions. For this purpose, the *Buddhists* have thought of the two facts of *Vijñāna* which is the central principle accepted in Buddhism, viz :- [23] *Alaya vijnana* and *Pravṛtti vijñāna*. It is *Ālaya vijñāna* that is basic. But, this *Ālaya Vijñāna* projects *Pravṛtti vijñāna*. Normally, in Buddhist classics, *Ālaya vijñāna* is described as *Ahaṁ aspada* and *Pravṛtti Vijñāna* is described as *Idaṁ Āspada* : Thus, these two broadly represent the subjective and the objective aspects.

To work out the subjective and the objective aspects arising out of *Ālaya vijñāna* and *Pravṛtti vijñāna* in the human personality and the physical world the *Buddhists* have envisaged [24] five *Skandas*.

23 तत्रालयविज्ञानं नामाहमास्पदं विज्ञानं ।
नीलाद्युल्लेखि च विज्ञानं प्रवृत्तिविज्ञानम् ।
सर्व द सं P37

24 i) सोऽयं चित्तचैत्तात्मकः स्कन्धः पंचविधो रूपविज्ञानवेदनासंज्ञासंस्कारसंज्ञकः ।।
सर्व द सं P39

ii) विज्ञानं वेदना संज्ञा संस्कारो रूपमेव च ।।
बौ द से - 5

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[24] These are *Rūpa Skanda, Vedanā Skanda, Saṃjñā Skanda, Saṃskāra skanda* and *Vijñāna skanda*. Among these, it is [25] *Rūpaskanda* that leads to the physical world outside and, body and senses of the human personality. The six senses viz :- eye, ear, nose, tongue, sense of touch and *Manas*, and the six objects of these senses viz. *1 Rūpa, Śabda* etc. are called the twelve āyatanas. All these constitute Rūpa, Skanada 2 *Vedanā skanda* refers to the experiences of joy and sorrow, and constitutes the emotive aspect. 3 *Saṃjñā skanda* covers cognitions. *4 Saṃskāra skanda* refers to *Vāsanas* i.e. conative dispositions. 5 *Vijñāna skanda* refers to sensations. Thus, these five *skandas* give a shape to the physical and the psychic aspects of the human personality while *Rūpaskanda* is concerned with physical aspects of the man and also the objective world. The other *Skandas* are concerned with the psychic aspect of the human personality. When it is stated that these five *Skandas* make human personality, it is not intended to say that, it is the aggregate of these that makes the human personality. In *Buddhistic* philosophy,

25 i) सविषयाणीन्द्रियाणि रूपस्कन्धः ।
ज्ञानेन्द्रियाणि पंचैव तथा कर्मेन्द्रियाणि च ।
मनो बुद्धिरिति प्रोक्तं द्वादशायतनं बुधैः ।।

सर्व द सं P 46

ii) आलयविज्ञानप्रवृत्तिविज्ञानप्रवाहो विज्ञानस्कन्धः ।
iii) सुखदुःखादिप्रत्ययप्रवाहो वेदनास्कन्धः ।
iv) शब्दोल्लेखिसंवित्प्रवोहो संज्ञास्कन्धः ।
v) वेदनास्कन्धप्रबन्धना रागद्वेषादयः क्लेशा उपक्लेशाश्च मदमानादयो धर्मा च

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there is no room for any aggregation or the formation of unit or units. It is all a momentary flux of *Ālaya vijñāna* and *Pravṛtti vijñāna* whatever other names are given to certain functional roles of this *Ālaya vijñāna* and *Pravṛtti vijñāna*. These are all merely functional rules but not any structural formations.

The above scheme of five *Skandas* is briefly sometimes denoted as three *Skandas*, viz. 1) *Bhūta Bhautika skanda* 2) *Citti caitya skanda* 3) *Saṁskāra skanda*. Among these three, the first one covers the objective world. The second covers the psychic aspect of human ersonality and the third one covers *Vāsana* or conative dispositions. The *Bhūta-bhautika skanda* is further elaborated by mentioning the elements as *Pṛthvi dhātu* , *Ab-dhātu, Tejo-dhātu* and ~~citti caitya skanda~~ and *Vāyu dhātu*. It is the combination of these four in different proportions that gives rise to the physical world. In respect of the *indriyas*. the *Buddhists* add to the five well known Indriyas, a sixth on viz. *Hṛdaya* and have thought of six sense organs. This Heart is described as fine, bright and subtle matter from which thoughts arise. This corresponds to the *Manas* of other systems. This sixth *Indriya* not mentioned by all writers. Another indriya that is mentioned in some of the *Buddhistic* classics is *Jivitendriya*, the vitality or the principle of life. This broadly corresponds to the *Prāṇa* of Upaniṣadic thought.

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Buddhism , as is well known as having developed into two main strems. viz. *Mahāyāna* and *Hīnayāna*. It is also a known fact that, the *Vijñānavādins(Yogacāra)* and *Śūnya vādins(Mādhyamika) come under Mahāyāna* and the *Sautrāntikas* and the Vaibhāsikas come under *Hīnayāna* . The *Hīnayāna* group is called Hīnayāna because it does not subscribe to the doctrine of *Śūnya* or *Vijñāna* totally. Both *Soutrantika* and *Vaibhasika* accpet the objective world as independent of the subjective world. While the two schools that come under *Mahāyāna* do not give any credency to the objective world and do not accpet the separateness or the independent nature of it. However, the four cardinal principles of *Sarvaṁ Ks'aṇikam* etc. are the same for all, and therefore, all of them reject the idea of a permanent Self or an enduring Mind with equal zeal. As stated above, it is *Ālaya Vijñāna* that constitiutes the subjective side in *Buddhism* and it is the five *Skandas* that give shape to human personality. However, some of the Buddhists envisage an entity called *Pudgala* that co-ordinates the functioning of the five *Skandas*. Others envisage an entity called *Bhāvāṅga* for the same purpose. These are some kinds of substitutes for *Ātman* or *Self*. But, one should be aware of the fact that, these are not permanent or enduring as the *Upaniṣadic Ātman*. These are as much *Kṣaṇika* as any other concept of Buddhistic thought.

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This brings us to the question as to, who manipulates the formations of these various *Skandas* and other projections of *Ālaya vijñāna*. This problem is solved in *Buddhism* by postulating a special theory. of causation. [26] This theory is known as *Pratītya samutpāda*-theory According to this theory of causation, the effect is netiher the transformation of the cause nor it is rooted in the cause. The only relation between the so-called cause and effect is, if that happens then this happens-"*Asmin sati idam bhavati*" The implication of this expression is, the so-called cause has nothing to do with the effect beyond occuring before it, and the so-called effect has nothing to do with the so called cause which occurs after it. The two are totally unrelated to each other. If one goes by this theory, [27] no manipulator or the agent is necessary to obtain the effect out of the cause, or to arrange the cause and effect sequence. It is all the flux of movement which we envisage as cause and effect.

Apart from their metaphysics of *Kṣaṇikatva* and Śūnyatva, and their theory of causation of *Pratītya samutpāda*, the Buddhists have declared four other cardinal principles which have

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26 यस्मिन्सति यदुत्पद्यते यस्मिन्नसति यन्नोत्पद्यते तस्य कारणस्य कार्यमिति । धर्मता इत्यस्य विवरणं धर्मस्थितितेत्यादि । धर्मस्य कार्यस्य कारणानक्रिमेण स्थितिः ।

स द सं

27 न चात्र कश्चिच्चेतनोऽधिछातोपलभ्यति इति सूत्रार्थः ।

स द सं

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come to be known as *Ārya satya*. [28] These are *Duḥkha, Duḥkha kāraṇa(Samudaya) Duḥkha nirodha* and *Mārga*. *Duḥkha is* considered as a cardinal principle not so much to make a grievence of once own *Duḥkha* but to suggest the ways and mean to ward off the Duḥkha of all including that of oneself. otherwise, to consider one's own *Dhukha* as cardinal principle, loses it's ethical appeal. *Duḥkha kāraṇas* are listed as *Avidyā*, *Tṛṣṇa* etc *Duḥkha Nirodha* indicates the hope and the possibliity of warding off *Duḥkha*, evil thought and activities that are responsible for it. Having accepted *Duḥkha* as a fact of life, *Buddhists* have suggested an eight-fold path to get out of it. These eight ways are known as *Ārya, Aṣṭānga Mārga*, these are *Samyag dṛṣṭi, Samyag Saṁkalpa , Samyag vaca, Samyag Karma, Samyag Ājīvika, Samyag Vyayāma , Samyag smṛti* and *Samyag samādhi*, The expression *Samyag* here referes to the auspicious nature or the noble nature and the right nature of the item concerned. These eight are sometimes put under three heads in a compact way viz:- *Samyak prajñā, Samyak śīla* and *Samyak samādhi*. *Samyak prajñā*, means the realisation of the fact that all are *Kṣaṇika*, all are *Swalaksana* and *all are Duḥkhamaya*. *Samyak śīla*

28 i) अत एवोक्तं दुःखसमुदायनिरोध मार्गश्चत्वार आचार्यबुद्धस्याभिमतानि तत्वानि ।
ii) समुदायो दुःखकारणम् ।
iii) तन्निरोधोपायो मार्गः । स द सं

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refers to good conduct. For good conduct, *Buddhist* have evolved five guide lines. These are -

1. *Prāṇātipāta virati*-not killing and not injuring any living being.

2. *Adattadāna virati* - not encroaching upon anything that is not given.

3. *Kāmamithyācāra virati* -not indulging in lust and passion.

4. *Mṛṣāvāda virati* - not lying.

5. *Surā maireya pramāda sthānavirati*- not indulging in drinking wine and other liquors.

These broadly correspond to *Ahiṁsa, Satya* etc. promulgated in *Jaina* and Upaniṣadic thoughts. Samādhi refers to the equilibrium of mind.

The above brief account of the *Buddhistic* thought on the Mind makes it clear that though *Buddhists* have not accepted a permanent Self or Mind, they have managed to accomodate all the functions of the Mind in their concept of *Ālyavijñāna* and the five *Skandas*. It is remarkable that without accepting a permanent Self for human personality, and a permanent cause for the physical world, they have intelligibly explained all the functions of the Mind and Matter.

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VEDĀNTA

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CHAPTER VI

ADVAITA

Among the Vedānta Schools, it is in *Advaita* school that the Transcendental Mind, Universal Mind, and the Individual Minds are clearly demarcated.Brahman i.e. Śuddha Caitanya is Transcendental mind, Īśvara i.e. Saguṇabrahman is Universal Mind, and Jīvas are Individual Minds. However, one has to remember that these are not ultimate. It is only *Śuddha brahman* i.e. *Śuddha Caitanya* that is ultimate, the other two are only projected and functional.

[1] *Advaita* envisages two entities as basically beginningless viz *Brahman* and *Avidyā*. These broadly represent the Mind and Matter. *Avidyā*, though, ultimately not real and not definable either as real or as unreal , it consists of *Sattva, Rajas* and *Tamas* as the *Prakṛti* of *Sāṁkhya*. Therefore, it corresponds to the primordeal matter. It

1 वस्तु सच्चिदानन्दमद्वयं ब्रह्म । अज्ञानादिसकलजडसमूहोऽसतु ।।
वे.सा. 33

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has two powers viz *Āvaraṇaśakti* and *Vikṣepas'akti*. By *Āvaraṇaśakti* it conceals the true nature of *Brahman* and by Vikṣepa *sakti* it sets into motion the cosmic process of the projection of *Ākāśa* etc. It is the latter role of *Avidyā* that leads to the full development of the matter i.e. the objective side of the Universe.

Samasti and Viyasti view Points

[2]This *Avidyā* is one from *Samaṣṭi* i.e collective functioning point of view and many from *Vyaṣṭi* or individual point of view. These two view points may be compared to the notions of forest and individual trees. As forest trees are one collectively, and as trees these are many individually . [3] The *Brahman* i.e. *Śuddha Caitanya* with the adjunct of the *Samaṣṭi* aspect of *Avidyā* projected as Īśvara i.e. *Saguṇa Brahman*. This *Īśvara* is omniscieint, omnipotent,

2 इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशो यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति तथा ज्ञानत्वेन प्रतिभासमानानां जीवगमज्ञानानां समष्ट्याभिप्रत्येण तदेकत्वेव्यपदेशः ।।

वे. सा. 35,36

3 एतदुपहितं चैतन्यं सर्वज्ञत्व सर्वेश्वरत्वसर्वानियन्तृत्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति च व्यपदिश्यते सकलाज्ञनावभासकत्वात् ।

ईश्वरस्य समाष्टिरखिलकारणत्वतकारणशरीरं आनन्द प्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः सर्वापरमत्वात् सुषुप्तिरत एव स्थूलसूक्ष्मप्रपंचलयस्थानमिति च उच्यते ।।

वे. सा. 38 39 ,

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immanent in all, and the creator. He is *Kāraṇa śarīra* and *Ānan-damaya Kos'a*. [4]By the *Vyaṣṭi* aspect of *Avidyā* the *Śuddha Caitanya* is projected as *Prājña*. His knowledge is limited, he is not omnipotent, he is not immanent in all. While Īśvara represents Universal Mind, the *Prājña* represents Individually Mind. [5]Just as the forest and the trees are not different the *Īśvara* and Prājña are not different.

[6]It is *Āvaraṇas'akti* that conceals the true nature of *Brahman* and projects the *'Aham Ātma'* or Self with the attributes *Kartṛtva*, *Bhoktṛtva*, *Sukhitva*, *duḥkhitva* etc. [7]The *Vikṣepas'akti* provides

4 i) एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ इत्युच्यत ।

वे. सा. 43

ii) अस्यापीयमहंकारादिकारणत्वात्कारणशरीरमानन्द् प्रचुरत्वात् कोशवदाच्छादकत्वाच्च आनन्दमयकोशः

वे.सा 45

5. i) यथा वनस्य व्यष्टयाभिप्रायेण वृक्षा इत्येनकत्वव्यपदेशो यथा वा जलाशयस्य व्यष्टयाभिप्रायेण तदनेकत्वाव्यपदेशः ।

वे. सा. 40

ii) एतदुपाहितयोरीश्वरप्राज्ञयोरपि वनवृक्षाच्छिन्नाकाशयोरिव जलाशयजलगतप्रतिबिम्बाकाशयोरिव वाभेदः ।

वे.सा. 48

6 अज्ञानस्य आवरणविक्षेपनामकमस्ति शक्तिद्वयम् ।

वे स. पथ

7 एतेभ्यः सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते ।
सूक्ष्मशरीराणि सप्तादशावयवानि लिंगशरीराणि ।

वे. सा. 60 61

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subtle body and gross body to the Self. [7]The subtle body consists of five Jñānedriyas, *Buddhi, Manas,* five *Karmendriyas,* and the five *Prāṇas. Buddhi* [8]is that state of the modification of *Antaḥkaraṇa* when it has diterminate knowledge. *Manas* is that state of the modification of *Antaḥkaraṇa* when it organises and analyses the experience. These two are the functions of Antaḥkaraṇa. There are two more viz *Citta* and *Ahaṁkāra. Citta* is remembering while *Ahaṁkāra* is appropriation of experience to one-self.

8 i) बुद्धिर्नाम निश्चयात्मिकान्तः करणवृत्तिः

वे. सा. 65

ii) मनो नाम संकल्पविकल्पात्मिकान्तः करणवृत्तिः ।

वे. सा. 66

iii) अनुसन्धानात्मिकान्तः करणवृत्तिः चित्तम् ।

वे. सा. 68

iv) अभिमानात्मिकान्तकरणवृत्तिः अहंकारः ।

वे. सा. 69

v) एते पुनराकाशादिगतसात्विकांशेभ्यो मिलितेभ्य उत्पद्यन्ते ।

9) i) अनया आवृतस्यात्मनः कर्तृत्वाभोक्तृत्वसुखित्वदुःखित्वादिसंसारसम्भावनापि भवति । विक्षेपशक्तिस्तु स्वशक्तयाकाशादिप्रपंचमुद्रावयति ।

वे. सा. 53,54

ii बुद्धिर्ज्ञानेन्द्रियैः सहिता विज्ञानमयकोशे भवति ।

वे. सा. 72

iii) अयं व्यावहारिको जीव इत्युच्यते ।

वे. सा. 73

iv मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो भवति ।

वे. सा 74

v) इदं प्राणादिपंचकं कर्मेन्द्रियैः सहितं सत्प्राणमयकोशो भवति ।

वे. सा

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[9]*Buddhi* together with Jñānedriyas constitutes Vijñānamaya *kos'a*. *Manas* with *Jñānedriyas* constitutes *Manomayakos'a*. The five *Karmendriyas* and the five *Prāṇas* constitutes *Prāṇamayakos'a*. The *Vijñānamayakos'a* plays the role of an agent, *Manomayakos'a* is the instrument, *Prāṇamayakos'a* leads to action. These three *kos'as* together constitute *Sūkṣmas'arīra* i.e. Subtle body.

[10]At this stage of *Sūkṣmasarira* also there are Samaṣṭi and *Vyaṣṭi* view points. *Caitanya* with the *samasti* aspect of Sūkṣma *s'arīra* is called *Hiraṇyagarbha, Sūtratma* and *Prāṇa*. With the *Vyaṣṭi* aspect it is called *Taijasa*.

The gross body arises by the process of *Pañcīkaraṇa*. There are four kinds of gross bodies viz. Those that are born of womb, the egg, the moisture and the seeds . At this stage also ther are Samaṣṭi and Vyaṣṭi view points. [11]The *Caitanya* with *Samaṣṭi*

9) vi) एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । मनोमयः इच्छाशक्तिमान् करणरूपः । प्राणमयः क्रियाशक्तिमान् कार्यरूपः । योग्यत्वादेवमेतेषां विभ्रम इति वर्णयन्ति । एतैत्कोशत्रयं मिलितं सत्सूक्ष्मशरीरमित्यच्यते ।
वे. सा. 89

10) एतत् समष्ट्युपहितं चैतन्यं सूत्रात्मा हिरण्यगर्भः प्राणश्चेत्युच्यते ।
वे. सा. 91

11 i) एतत्समष्ट्युपहितं चैतन्यं वैश्वनरो विराडित्युच्यते सर्वनाराभिमानित्वात् द्विविधं विराजमानत्वाच्य ।
वे. सा. 111

ii) एतत् व्यष्ट्युपहितं चैतन्यं विश्वइत्युच्यते सूक्ष्मशरीराभिमानंपरित्यज्य स्थूलशरीरादिप्रविष्टत्वात् ।
वे. सा. 112

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aspects is called *Vaiśvānara, Virāt,* and with *Vyaṣṭi* apects is called *Viśva.* Thus, we have *Isvara* Hiraṇyagarbha and *Vaiśvānara* representing *Kāraṇa, Sūkṣma* and *Sthūla* stages from *Samaṣṭi* point of view, and *Prāṇa, Taijasa* and *Viśva* representing the same from Vyaṣṭi point of view.

Among the *Kos'as Ānandamaya* corresponds to *Kāraṇa'śarīra, Vijñānamaya, Manomaya* and *Prāṇamaya* represent *Sūkṣma S'arīra* and *Annamaya* represents *Sthūla S'arīra.*

Avaccheda Pratibimba and Ābhāsa Theroies of Jīva

In *Advaita Śuddha Caitanya* is the only reality . This projects as Isvara and Jīva. [12] As to how these are projected different writers on *Advaita* hold different views. Broadly three views are held. These are *Avachcheda vāda, Pratibimbavāda,* and *Ābhāsavāda.* According to *Avachecheda vāda Brahman* is not *Avachchinna* that is to say not conditioned by any adjunct in his pure form. But

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12 i) वाचस्पतेरवच्छिन्न आभासो वार्तिकस्य च । संक्षेपशारीरककृतं प्रतिबिम्बं तथेष्यते । अवच्छेदोऽन्तः प्रवेशः । अन्यप्रबन्धे नान्यत्राभासमानोऽर्थ आभास : । प्रतिबिम्ब : प्रसिद्ध एव ।

अद्वैतामोदः 7

ii) वस्तुनस्वामसत्ताकोऽन्यथाभावः परिणामस्तदसमसत्ताको विवर्त इति वा
कारणसलक्षणोन्यथभावः परिणामस्तद्विलक्षणो विवर्त इति वा ।

सिद्धान्त कोश संग्रहः 1-13

iii) अज्ञानाश्रयीभूतं चैतन्यं जीवः । अविद्याकार्यभूतबुद्ध्युपहितं चैतन्यं जीवः ।
बुद्धिप्रतिबिम्बितं चैतन्यं जीवः । अज्ञानव्यष्ट्युपहितं चैतन्यं जीवः ।

अद्वैतमोदः 10

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as *Isvara* he is conditioned with the adjunct of *Māya* while the *Jīvas* are conditioned with the adjuncts of Antaḥkaraṇa. According to *Pratibimbavāda Brahman* reflected in *Māya* is *Īśvara* while *Jīvas* are his reflections in *Antaḥkaraṇa*. According to the third view, neither there is conditioning nor there is reflection but like the son of *Kunti* being taken as the son of *Rādha* without any conditioning or modification , *Brahman* is mistaken to be as *Īśvara* and *Jīva* due to *Avidyā* . According to this view the metephor of reflection and conditioning do not correctly represent the position. In any case the *Advaita* position is that the transcendental mind is projected as Universal Mind and the Individual Minds at the empirical level.

Dṛk and Dṛṣya

[13]*Advaita* categorises the Universe into two categories viz *Dṛk the seer and Dṛṣya* the seen. The observer and the observed. The Knower and the known, Strictly speaking the *Drk* is still more

13) · अस्मन्मते पदार्थो द्विविधः । दृक् दृश्यतश्च ।
अन्यवादिपरिकल्पितानां पदार्थानामत्रैवान्तर्भावात् ।
तत्र दृक् पदार्थ आत्मा पारमार्थिक एकस्सर्वदैकरूपोऽप्याधिकभेदेन त्रिविधः ।
ईश्वरोजीवसाक्षी चेति ।

सिद्धान्त बिन्दु 34

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a deeper level than the seer or knower. *Drk* is pure consciousness itself which is of self-revealing nature. This pure consciousness projects itself as *Isvara* and *Īśvara Sākṣhi*, and *Jīva* and *Jīvasākṣhi*. It is at this stage that the subject object bifurcation begins. The *Caitanya* starts playing three roles at this stage viz *Pramāta* the knower, *Pramāṇa* the means of knowledge and *Prameya*- the objects to be known. *Caitanya* underlines all these and sets in motion the interplay. When one observes a certain object and comprehends it, a unity is achieved in the underlying consciousness. [14] The consciousness underlying knower the means of knowledge and the known is in confluence and the knower comprehends the object. The underlying consciousness is named as *Pramatrucaitanya*, Pramāṇa *Caitanya* and *Viṣayacaitanya*. It is all unfolding of underlying *Caitanya* that constitutes comprehension in *Advaita*. For *Advaita* the matter is only a projection of the mind. Even the epistemological process is a projection of the mind. Such projection is of two levels viz *Mūla avidya* and *Tūla avidya*. It is by Mula avidya aspect that the projection of *Īśvara*, Jīva and Jada takes place. *Tūla* avidyā is responsible for all empirical functions

14) तथाहि त्रिविधं चैतन्यम् - विषयचैतन्यं प्रमाणचैतन्यं प्रमातृचैतन्यं चेति ।
वेदान्तपरिभाषा 32

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within this frame work of *Īśvara* , *Jīva* and *jaḍa* world.

Dṛṣṭisṛṣṭi and Sṛṣṭidṛṣṭi Theories :

In respect of the methodology of such a projection two views have developed viz *Dṛṣṭisṛṣṭivāda* and *Sṛṣṭidṛṣṭivāda*. According to *Dṛṣṭisṛṣṭivāda* appearance of objects to *Jīva* is the creation of them. That is to say, there are no objects outside apart from the appearance of them. The Jiva himself is both Nimittakāraṇa and *Upādaṇa Kāraṇa* for these. The *Aj̃ñāna* that conceals the true nature of *Jīva* projects him as the knower and also projects the so called objects as known. This is comparable to dream experience. In the dream the observer himself projects the dream objects and observes them. The entire objective world is *Prātītika* or meer appearance accrording to this view.

[15]According Sṛṣṭidṛṣṭisṛṣṭivāda, however, the objects are not the projections of Jīva's Aj̃ñāna but are the projections of Vikṣepaśakti of Īśvaraj̃ñāna. Īśvara is the creator of these objects while Maya or

15) इमयैव च दृष्टिसृष्टिवादमाचक्षते । अस्मिन्श च पक्षे जीव एव स्वाज्ञानवशाज्जगदुपादानं निमित्तंच । दृश्यंश्च सर्वं प्रातीतिकम् देहबाधाच्च जीवभेदभ्रान्तिः

सिद्धान्त.बिन्दुः 69

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Ajnana is Upadanakarana, Jiva experiences the objects that were already created by I'svara.

Pāramārthika, Vyāvahārika and Prātibhāsika Levels

Jiva himself is envisaged at three levels viz *Pāramārthika*, Vyāvahārika and *Prātibhāsika*. At *Pāramārthika* level he is pure consciousness, at Vyāvahārika level he is empirical self undergoing the experiences of the waking state. In the dream and when he has erroneous knowledge of *Sukti* as *Rajata* he functions at *Prātibhāsika* level . Thus he functions at three realms in these three ways.

[16]In *Advaita, satta* or existence itself is envisaged at three levels viz *Pāramārthika sattā, Vyāvahārika sattā* and *Prātibhāsika sattā*, It is only *Brahman* i.e. pure consciousness that exists at *Pāramārthika* level. Here, existence and reality coincide, while at other two levels the existence is only in a secondary sense. *Jiva* and *Jada* have only *Vyāvahārikasattā*. This is because, these are not ultimate. Dream objects and those that appear in erroneous expereince have only *Prātibhāsikasattā*, that is to say, these only

16 कालत्रये ज्ञातृकाले प्रतीतिसमये तथा ।
बाधाभावत्पदार्थानां सत्वत्रैविध्यमिष्यते ।।
तात्विकं ब्रह्मणसत्वं व्योमादेर्व्यावहारिकम् ।
रूप्यादेरर्थजातस्य प्रातिभासिकमिष्यते ।।

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appear. *Jīva* functions at *Vyāvahārika* and *Prāti bhāsika* levels in the respective way. Therefore, these three orders of existence and three ways of functioning of Jīva are named accordingly. At all these levels it is mind or consciousness that is the real participant in the experience and the matter is only a projection or manipulation of the Mind in Advaita. Therfore, *Advaita* can be designated as the philosophy of the Mind.

The Individual Mind or the functional empirical Self in *Advaita* has the following aspects: Caitanya as its *Adhiṣṭhāna* or base, *liṅgadeha* or *Sūkṣmaśarīra* as a psychic and subtle physical structure of it. This psycho-physcial structure obtains a tinge of Caitanya and functions as Jiva or empirical Self. This tinge is variously explained as *Avacheheda, Pratibimba* and *Ābhāsa*.

Advaita finds it hard to explain the position in two respects viz the nature of association between *Avidyā* and *Caitanya* i.e. Brahman so as to evolve Īśvara and Jīva, and the nature of association between Brahmana and Avidyā so as to evolve the world. The first one is managed by the theories of Avachcheda, Pratibimba etc mentioned above. In respect of the second the question is raised as to what is the Upādana Kāraṇa of the world ? In this respect also different views are expressed . These are:

(1) 'Śuddha brahman is upādānakāraṇa and Māya is only dvārakāraṇa

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or medium.

(2) Īśvara is upādāna.

(3) Māyāśakti is upādāna.

(4) Brahman is upādāna for the phenomenal world and Jīva for dream etc apparent.

(5) Jīva is Upādāna for the entire world (Dṛiṣṭisṛṭivāda)

[17]Whatever is the view, Advaita is reluctant to consider consciousness alone as the upādāna for the material world or avidya non-conscious alone as the upādāna for the material world. This is because, Pure consciousness cannot undergo any change or modification and the non-conscious cannot act on its own.

Pariṇāma and Vivarta

This problem of Brahman or pure consciousness being Kūṭastha i.e. changeless and the evolution of matter needing the change is solved in Advaita by positing two types of transformation. viz. Pariṇāma and Vivarta. Pariṇāma is actual modificationor change while Vivarta is only projection . For instance , when a lump of mud is changed

17i) ब्रह्म मायाचेत्युभयमुपादानमित्युभयश्रुत्युपपतिः ।
सत्ताजाड्यरूपोभयधर्मानुगत्युपपत्तिश्च ।

सि. ले. सं.

ii) मायाख्या शक्तिरेव साक्षादुपादानम् ।

वि. प्र. सं.

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into a jar it is Pariṇāma or actual modification but when a rope is mistaken to be a snake it is only a projection or mental transformation. This is Vivarta. It is by this type of transformation that Brahman appears as Jīva in Jagat. Such a transformation does not affect Brahman in any way. Such Vivarta type of transformation gives rise to Nāma and Rūpa,name and forms. The entire world consists of Nāma and Rūpa only.[18] Advaita thinks of five features for everything viz Asti,Bhāti, Priyaṁ, Nāma, and Rūpa i.e. existence, luminous nature, blissfullnature, name and form. Among these five the first three are the features of Brahman or pure consciousness while the last two are the features of the world.

It is already stated that Caitanya reflected in Antaḥkāraṇa constitutes Jīva in Advaita. The modification of this Antaḥkaraṇa leads to cognition. [19] The cognition is a function of Antaḥkaraṇa i.e. Antaḥkaraṇavṛitti. This is of four types viz Doubt, determinate cognition, appropriation of knowledge to oneself, and remembering.

18 अस्ति भाति प्रियं रूपं नामचेत्यंशपंचकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ।

दृक् दृश्य विवेक 43

19 सा च वृत्तिश्चतुर्विधा संशयो निश्चयो गर्वस्मरणमिति ज्ञानावच्छेदकत्वाच्य वृत्तौ ज्ञानत्वोपचारः ।

वेदान्त परिभाषा 13

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These are called Samṣaya, Niśchaya, garva and Smaraṇa respectively. Depending upon these functions the Antaḥkaraṇa also is given four names Manas, Buddhi, Ahaṁkāra and Citta.

Besides cognition, desire, faith, imagination etc psychic states are also the functions of Antaḥkaraṇa. Antaḥkaraṇa itself functions both as agent and instrument in respect of cognition and other psychic states.

Pramāṇas In Advaita

Advaita accepts six Pramāṇas viz Pratyakṣa, Anumāna, Upamāna, Śabda, Arthāpatti and Anupalabdhi. [20] In Pratyakṣa Savikalpa and Nrvikalpaka Varieties are accepted. But the nature of these differs form that of Nyāyavaiśeṣika. So far as Savikalpaka is concerned there is not much difference. But the Advaita concept of Nirvikalpaka is altogether different . It is the non-relational cognition i.e. Saṁsarga Anavagāhi Jnana. The cognition

20i) तच्चानुमानमन्वयिरूपमेव न तु केवलान्वयि ।

ii) तच्च प्रत्यक्षं द्विविधं सविकल्पकनिर्विकल्पकभेदात् । तत्र सविकल्पकं वैशिष्ट्यावगाहिज्ञानम् । यथा "घटमहं जानामि" इत्यादि ज्ञानम् । निर्विकल्पकं तु संसर्गानवगाहि ज्ञानम् । यथा "सोऽयं देवदत्तः" "तत्वमसि" इत्यादि वाक्यजन्यं ज्ञानम ।

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obtained by 'Tat tvam asi' is given as its example. Here, the listener cognises his own true nature in a non- relational way through this instruction. The process of perception as unfolding underlying Caitanya of Pramāta, Pramāṇa and Prameya is already expalained

In respect of Anumāna Advaita does not accept either Kevelanvayi or Kevala Vyatireki. Advaita concept of Upamāna more agrees with Bhatta Mimāṁsa than Nyāysvaiśeṣika.

Acceptance of Jahad-ajahad lakṣaṇā to manage the interpretation of 'Tat tvam asi', the concept of Akhaṅdārtha are the special points in respect of Śabdapramāṇa.

Advaita goes by the Svataḥprāmaṇya theory in respect of the validity of knowledge and Anirvacanīya-Khyāti theory in respect of truth and error. But the important point to be noted in respect of Advaita epistemology is that the entire epistemological equipment is useful only at Vyāvaharika level. The ultimate relity viz Brahman is beyond epistemological reach. Even the S'ruti has to withdraw at that level. Discovering one's own true nature is the goal in Advaita.

Advaita metaphysics, epistemology and psycholgy are based on the foundation that Brahman i.e. pure consciousness is the only reality and the rest is a projection on it due to Avidya.

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VIŚIṢṬĀDVAITA

The *Viśiṣṭādvaita* concept of the mind has its own special features. In *Viśiṣṭādvaita Īśvara* is Universal Mind while Jīvas are Individual Minds. In *Viśiṣṭādvaita* cidacidviśiṣṭa brahman is the ultimate reality. It is a complex entity. It consists of *Cit ,Acit,* and *Īśvara*. The *Cit* and *Acit* are different from Isvara but are inseparably connected with him. This inseparable relation is called Apṛthak siddhi saṁbandha i.e. in seperable relation. In this relation these are not equal partners Īs'vara is Sesin while cit and Acit are S'eṣa, that is to say Īśvara is principal while Cit and Acit are subordinate to him. Īs'vara is like S'arīrin while Cit and Acit are like S'arīra. Thus their relation is that of S'arira-śarīribhāva. Just as S'arīra entirely depends upon S'arīrin Cit and Acit entirely depends upon him, Jīvas are Cit, Prakṛti etc other categories are Acit.

In Viśiṣṭādvaita categories are worked out in another way

21 Firstly, Dravya and Adravya are stated to be the two

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[21] categories. [22] Dravyas are six viz Prakṛti, Kāla, Śuddhasatva, Dharmabhūtajñāna, Jīva and Īśvara. These Drvayas are further grouped into jaḍa and Ajaḍa. Prakṛti and Kāla are jaḍa [23] Ajaḍas are again of two types viz Pratyak and Parāk. Jīva and Īśvara are Pratyak while *Nityavibhūti* and *Dhrmabhūta jñāna* are *Parāk.*

The concept Svayamprakasatva in Viśiṣṭādvaita

Jīva and Īśvara are Svayaṁprakāsa in the sense that these know themselves as well as others, while Nityavibhūti and Dharmabhūtajñāna are Svyaṁprakāśa in a limited sense. These reveal others but are not able to know themselves. In Viśiṣṭādvaita Īśvara and Jīva are conscious beings while Nityavibhūti and Dharmabhūtajñāna are not conscious but reveal others like light. This has a bearing on the Viśiṣṭādvaita concept of mind.

21 i) प्रमेयं द्विविधम् । द्रव्याद्रव्यभेदात् ।
द्रव्यं द्विविधम् । जडमजडमिति । जडं च द्विधा । प्रकृतिः कालश्चेति ।
य.म. दी -P2

ii) अजडं तु द्विविधम् । पराक्प्रत्यगिति । अजडं परागपि तथा ।
नित्यविभूतिर्धर्मभूतज्ञानं चेति । प्रत्यगपि द्विविधः । जीवेश्वरभेदात् ।
य. म. दी. P3

22i) द्रव्याणि षट् - प्रकृतिकालशुद्धसत्वधर्मभूतज्ञानजीवेश्वरभेदात् ।
य. म. दी. P 36

ii) प्रमेयं द्विविधम् । द्रव्याद्रव्यभेदात् ।
य. म.दी. P34

iii) दव्यमुपादानम् । य.म.दी 34

23 शुद्धसत्वधर्मभूतज्ञानजीवेश्वरसाधारणं लक्षणं अजडत्वम् । अजडत्वं नाम स्वयंप्रकाशत्वम् । पराक्त्वेसति अजडत्वम् । तत्तु स्वयंप्रकाशत्वे सति परस्मा एव भासमानत्वम् ।
य. म.दी 8-53

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The Adravyas are ten viz Satva, Rajas Tamas, Śabda, Sparśa, Rūpa, Rasa, Gandha, Saṁyoga and Śakti.

In some texts another classification of the categories is also shown as Kevaladravya , Kevalaguṇa, and Ubhayarūpa. Thus, there is no rigidity in classification of the categories. What is important is that the nature and functions of these categories have to be understood in different ways.

Common characteristics of Īśvara and Jīva

In Viśiṣṭādvaita [24] Jīva and Īśvara have certain common characteristics and certain special characteristics. Pratyaktva, Cetanatva, Ātmatva and Kartṛtva are common to both Īśvara and Jīva. Pratyaktva is self conciousness, Cetanatva is possesing knowledge, Ātmatva is possesing a body and being different from the body, Kartṛiva is taking initiative for action. These are common to both Īśvara and Jīva.

24 जीवः प्रत्यक्त्वचेतनत्वतत्मत्वकर्तृत्वादीनीश्वरजीवसाधारणानि लक्षणमानि ।
य.म. दी. 67

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Nature of Jīva

[25] Jīva is aṇu or atomic. Jīva is defined as one who is cetana and aṇu, or cetana and Śeṣa. [26] He is different from body, senses, Manas and Prāṇa. Though Jīva is anu he functions through the entire body by means of Dharmabhūtajñāna. Not only he is able to function throughout one body, he can function through many bodies also. Liberated Jīvas and Saubhari etc privilaged persons function through many bodies.

Jiva is eternal, there are many Jīvas. He is self luminous, blissful, agent and enjoyer. He is Śarīra from the point of view of Īśvara and Śarīrin from the point of view of his own Śarīra [27] These Jīvas are three types viz Nitya, Mukta, and Baddha. Ananta, garuḍa, Viśvak sena etc deites are Nitya jīvas. Those who are still in transmigration are Baddhas while the liberated one's are Muktas.

Jiva functions through Jñānendriyas and Karmendriyas . Manas is a Jñānedriya. Thus, there are six jñānendriyas according to Viśiṣṭādvaita. Manas is located in the heart Buddhi, Ahṁkāra,

25 स चाणुपरिमाणः । अणुत्वे युगपदनेकविषयानुभवः । कथमिति न शङ्कनीयम् । धर्मभूतज्ञानस्योपपत्तेः

य. म. दी. 69

26 स च देहेन्द्रियमनः प्राणादिभ्योविलक्षणः : य. म. दी. 69~

27 स जीवस्त्रिविधः - बद्धमुक्तनित्यभेदात् ।

य.म.दी. 75

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Citta etc are the opther names of Manas. [28] The Indriyas emerge from Sātvika aspects of Ahaṁkāra. It is Prakṛti that provides the objects of enjoyment, the means of enjoyment, and place for enjoyment of Jīvas.

The concept of Śuddha Sattva

So far as the liberated Jīva is concerned such enjoyment is provided by Śuddhasattva. This is also called Nityavibūti. The concepts of Nityavibhūti-and the concept of Dharmabhūtajñāna are the special contributions of Viśiṣṭādvaita to Vedānta metaphysics. [29] This Śuddhasattva is not jaḍa. It is Svayaṁprakāśa i.e. Self revealing but not Self conscious. That is why its nature is stated to be Parāk. The Sattva of Nittyavibhūti is different from the Sattvaguṇa of Prakṛti. It is actually found in that area where in the Prakṛti consisting of three gunas is not found. It is not Cetana though it is Self revealing. It is blissful. In fact it is called Ānanda area. It has five Aprākṛta powers. Therefore it is called Pancha śakti.

28 सात्त्विकाहंकारोपादानकं द्रव्यमिन्द्रियमितीन्द्रियलक्षणम् ।

य. म. दी. 35

29 शुद्धसत्वं नाम त्रिगुणद्रव्यव्यतिरिक्तत्वे सति सत्ववत्त्वं । अचेतना स्वयंप्रकाशा च । सा विभूतिरीश्वरस्य नित्यानां मुक्तानां चेश्वरसंकल्पाद्भोग्यभोगोपकरणभोगस्थानरूपा च भवति ।

य.म. दी 45

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viz Svarupataḥ, Dharmabhūtajñānataḥ, and Vigrahataḥ. [33] He has five forms viz Parā, Vyūha, Vibhava, Antaryāmin and Arcāvatāra. His bodies in these forms are Aprākṛta. [34] The Nityavibhūti that provides bliss to Īśvara, NityaJīvās and the liberated is of four Kinds. viz Āmoda, Pramoda , Sammoda and Vaikuntha. Detailed account of these is given in Viśistādvaita classics.

Dharmabhūtajñāna

In Viśiṣṭādvaita two kinds of Jñāna are accepted -viz Svarūpajñāna and Dharmabhūtajñāna. Svarūpajñāna of Īśvara and Jīva is the very Svarūpa of these two respectively. [35] Dharmabhūtajñāna is Acetana but Svayamprākaśa like Prabhā i.e. light. It is both dravya and guṇa. The Dharmabhūta jñāna of Īśvara and NityaJīvas is Nitya and Vibvhu. In case of the Jīvas that are still in transmigration it is concealed. In the case of liberated it is manifest

32 स चेश्वरो विभुस्वरूपः । विभुत्वं नाम व्यापकत्वम् । तच्चेश्वरस्य त्रिधा स्वरूपतो धर्मभूतज्ञानतो विग्रहतश्च ।

य. म. दी. 83

33 पंचधा अवस्थित ईश्वरः । परव्यूहविभवान्तर्याम्यर्चावतारभेदात् ।

य.म. दी. P 3

34 सा विभूतिः आमोदप्रमोदसंमोदवैकुण्ठाख्यरूपेण चतुर्विधा पुनरनन्ता च ।

य. म. दी. 46

35 धर्मभूतज्ञानं स्वयंप्रकाशाचेतनद्रव्यत्वे सति विषयित्वम् । प्रभावत् द्रव्यगुणात्मकत्वम् । अर्थप्रकाशो बुद्धिरिति तल्लक्षणम् ।

य. म. दी 56

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again. [36] It can be contracted and expanded. It moves out through the senses and gets in touch with the objects. It is Dravya because it gets contracted and Expanded and it is guna because it serves the purpose of Ātman. Jīva which is anu function through the entire body through Dharmabhūtajñāna . The liberated , function through many bodies and also through this.

[37] The expressions Prajñā. Saṁvit, Dhī, Buddhi etc convey this Dharmabhūtajñāna only. Sukha, Duḥkha. Icchā, Dveṣa etc are also the differnt forms of this Dharmabhūtajñāna. Similarly cognitions obtanied through Pratyakṣa, Anumāna etc, the feelings like love, hatred , greed , jealousy, anger, dejection etc. ethical attitudes like friendship, Compassion, Detachment etc and even Bhakti and Prapatti are the forms of Dharmabhūtajñāna. Thus, all cognative, emotive and ethical psychic states are included under Dharmabhūtajñāna in Viśiṣṭādvaita.

Īśvara has infinite number of auspicious qualities . These are Jñāna, Śakti, Bala, aiśvarya, Vīrya, Vātsalya etc countless. But

36 ज्ञानस्य संकोचविकासवत्स्थामादाय तत्संभवात् ।

37 ज्ञानं मतिः प्रज्ञा, संवित्, धिषणा, धीः, मनीषा, शेषुषी, मेधा , बुद्धिरिति एवमादयः शब्दा ज्ञानपर्यायाः । बुद्धिरेव उपाधिभेदात् सुखदुःखेच्छाद्वेषप्रयत्नरूपा ।

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ultimate means of liberation.

Pramāṇas

Viśiṣṭādvaita accepts only three Pramāṇas viz Pratyakṣa, Anumāna and Śabda [41] Two types of Prtyakṣa viz Nirvikalpaka and Savikalpaka are accepted. But these are defined differently. Seeing an object of a class for the first time is Nirvikalpaka and seeing other members of the same class subsequently is Savikalpaka. In both cases the objects are cognised as qualified only. Viśiṣṭādvaita does not accept the cognition of an object without its attributes.

The theory of the truth and error Viśiṣṭāsdvaita is known as Satkhyātivāda. [42] According to Viśiṣṭādvaita there is no error in principle, since all objects contain all other objects to a limited extent because of the Trivṛtkaraṇa base of all objects . Therefore, Rajata is also present in Śukti in a very limited way. Hence taking S'ukti as Rajata is based on the fact to a limited extent. This is

40 भक्तिप्रपत्योरेव मोक्षसाधनत्वेन स्वीकारात् ।
य. म.दी 65

41 निर्विकल्पकसविकल्पकभित्रं प्रत्यक्षं द्विविधम् ।
अर्वाचीनमनर्वाचीनं चेति ।
अनर्वाचीनं इन्द्रियानिपेक्षं । य. म. दी. P 5

42 सर्वं ज्ञानं स्वत एव प्रमाणं स्वप्रकाशं च । य. म. दी. 59
य. म. दी . भम

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DVAITA

Svatantra and Paratantra

[43] Dvaita Vedanta advocated two categories in the Universe viz Svatantra and Paratantra. Brahman the supreme God alone is Svatantra and Jīva and Jada are Paratantra. That which is independent in respect of its essential nature, functions and comprehension is independent -is Svantra and those that depend upon the supreme God in these three respects are Paratantra, that is to say these are Paramātmatantra.

Both Paramatma and Jiva are conscious being i.e. Cetana . The nature of both is Sat, Cit, and Ananda. The relation between the two is that of Bimba-Pratibimbabhava. The implication of this relation is that Jiva is entirely dependent upon the God and is Similar to him. Just as Pratibimba of an object reflected in a mirror is similar to its Bimba and dependant upon it, similarly Jiva is similar to the God and entirely dependent upon him.

43 स्वतन्त्रमस्वतन्त्रं च द्विविधं तत्त्वमिष्यते ।

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[44] Brahman i.e. the supreme God is the Transcendental Mind as well as the Universal Mind. He is transcendental, because, he is beyond Prakṛti, and he is Universal Mind in the sense that being Antaryāmin he knows all, regulates all, he provides knowledge and in fact, every aspect of the Jīva and Jaḍa's functioning is due to him only. He is both personal and impersonal. He possesses infinite number of qualities. Therefore, he is conveyed by all words each word conveys an attribute. There is none who is similar or superior to him. Though he is beyond ordinary epistemological reach he can be cognised by devotion and his ordinary grace. Cognising him is termed as Aparokṣa jñāna i.e. direct cognition. Therefore, when it is stated that he is beyond cognition it should be taken in the sense that he cannot be fully cognised. Thus, Dvaita envisages a Universal Mind that directs and regulates the Individual Mind , that is an archetype for Individual Minds that enable the

44i) सत्ताप्रधान पुरुष शक्तीनां च प्रतीतयः प्रवृत्तयः चं ताः सर्वाः नित्यं नित्यात्माना यतः । नियामयति नर्ते नित्यं ह्यनर्ते त्वदिति च श्रुतेः । ~~नियामयति नित्यं च नर्ते त्वा~~

अनु व्या II-2

ii) सर्वत्राखिलसच्छक्तिः स्वतन्त्रोऽशेषदर्शनः ।
नित्यातादृश चिच्येत्य यत्रा इष्टो रमापतिः त्वत्वोद्योत

iii) तत्रतत्र स्थितो विष्णुः तत्च्छक्तिप्रबोधकः ।
एक एव महाशक्तिः कुरुते सर्वमंजसा ।।

ग्र.सू. भा II-3-11

iv द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ।।

अनु व्या I -1-1

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Individual Minds to get their inner bliss manifested. The Universal Mind is the Mind par excellance that could be cognised by meditation, devotion and the grace.

Concept of Sākṣin.

Jīvas are the Individual Minds. These are Aṇu. These are fitted with a subtle body. [45] besides the usual Indriyas, Jīva has an inbuilt sense known as Sākṣi Indriya. The external senses provide only Vṛttijñāna. This Vṛttijñāna relates to the external objects . But the psychic states like Sukha, Duhkha etc are comprehended by Sāksi Indriya only. Jīva knows himself by means of this Sākṣi Indriya . The time is also known by Sākṣin. Every experience has a reference to the Time. All experiences are ultimately referred to Sākṣin. Therefore, it is Saksin that comprehends the time. Jivas are many. Temperamentally these are three types viz noble, evil, and mixed. Dvaita distinguishes between Yogijñāna and Ayogijñāna, and also. Daiva , Āsura and Mānuṣajñāna. From this it is clear that

45i) सुखादिविषयं स्वरूपभूतं चैतन्येन्द्रियं हि साक्षीत्युच्यते ।

न्या सु 258

ii) स्वरूपेन्द्रियं साक्षीत्युज्यते । तस्य विषयाः आत्मस्वरूपं तद्धर्मा मनः तद्वृत्तयः कालः अव्याकृताकाशश्च ।

प्र. प. 98

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obtaining knowledge is not merely a mechanical process. The temprament and inner nature also count in obtaining the knowledge. Distortion in knowledge is not only due to defects or inadequacy in the mechanical requirements of knowledge but it is also due to the knower's nature and temperament. Thus the subjective element is also introduced as a factor.

Further, God and certain personalities of higher level can know without turning their attention especially. This is known as Anālocanajñāna. Paying particular attention may be neccesary for ordinary beings but for higher personalities it is spontaneous.

Svarūpajñāna and Vṛttijñāna

[46] Knowledge is of two tyes , Svarūpajñāna and Vṛttijñāna. Svarūpa jñāna is the very nature of Jīva while Vṛtti jñāna pertains to the outside objects. The psychic states such as Sukha Dukha etc are also of Vṛitti type. Only Svarūpasukha is of Svarūpa type. Svarūpajñāna and Svarūpasukha are comprehended by Sākṣin. This Sākṣin grasps Ātman. his attributes , Manas, its functions, Kāla and Avyākṛtākasa. It is a higher level of comprehension than

46 तद् द्विविधं स्वरूपं मनोवृत्तिरूपम् ।

प्र. प.97

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senses and Manas.

Dvaita also accepts Savikalpaka and Nirvikalpaka forms of knowledge , Dvaita accepts only three pramāṇas viz Pratyakṣa , Anumāna and Āgama. Other Pramāṇas like Upamāna, Arthāpatti etc are included under these only. Dvaita theory of truth and error is known as Abhinavānyathākhyati theory. According to this theory what is really absent is taken as present. In the instance of Śukti being taken as Rajata- the latter is absent but felt as if it is present. Such a feeling is caused on account of similarity.

[47] Dvaita gives utmost importance to the concept of Bhakti. Bhakti is not merely the love of god but realisation of his greatness also

Māhatmya jñāna and Sudṛḍhasneha together constitute Bhakti, Prasādaḥi.e. God's grace is another important concept., Ultimately it is the grace of the God that liberates the soul.

The concept of Avidyā is also found in Dvaita. But its nature and

47i) अहमित्येव यो वेद्यः
स जीव इति कीर्तितः ।
स दुःखी स सुखी चैव
स पात्रं बन्धमोक्षयोः ॥

वि त नि 26

ii) महात्म्यज्ञानपूर्वस्तु सुदृढःसर्वतोधिकः ।
स्नेहो भक्तिरिति प्रोक्तः तया मुक्तिर्नचान्यथा ॥

म. भा. त. नि. 1-86

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purpose are altogether different . Avidyā is not Mithyā . It is true. It conceals the true nature of Brahman and also that of Jīva.

[48] It is removed by the knowledge and the grace of god.

Brahman is only Nimittakāraṇa or Agent. He is not Upādānakāraṇa. Both in Advaita and Viśiṣṭādvaita , Brahman is considered both as Nimittakārana and Upādānakāraṇa but in Dvaita he is considered only as Nimitta kāraṇa. The main reason for this is, Dvaita is extremely reluctant to consider Cetana as the material cause of Acetana and vice versa.

Prākṛta and Aprakṛta levels in thesitc Schools of Vedānta

Both Viśiṣṭādvaita and Dvaita are theistic schools of Vedānta. For the theistic school man's world and God's world both are true. Both God and men function in both the world's . God functions in both these all the time while men function in this world when they are bound and in God's when they are released. Therefore, the theistic schools have to explain the nature and functions of the Mind in

48 जिज्ञासोत्थज्ञानजात् तत्प्रसादादेव मुच्यते ।

अनु व्या II-1

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both the worlds. The whole set up of Self, Manas, sense etc has to be formulated in such a way that it is available in both the worlds. Therefore, they have thought of Prākṛata and Aprākṛata forms of these. When Jīva functions in this world, he has Prākṛata equipment. That is to say his body, senses etc are made of Jaḍaprakṛati. When he functions in the other world he assumes Aprākrata body senses etc, thus, there is an empirical psychology and a spirtitual psychology. The psychic states such as Sukha, Icchā etc are at both the levels. But their nature is different, one is Prakrata, the other is Aprākṛta. But Duḥkha ,Mātsarya etc evil psychic states are absent in the other world. Thus while in Advaita, the Jiva looses his individuality in Dvaita and Viśiṣṭādvaita he moves to a higher name. Liberated individual Minds are in closer contact with the Universal Mind . These do not perish.

The concept of Sākṣi is a distinct contribution of Dvaita to Indian epistemolgy and psychology.

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CONCLUSION & ESTIMATE

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CHAPTER VII

Conclusion and Estimate

The main concern of Indian philosophy has been the discovery of the Mind. In the course of their effort to discover the first cause of the Universe, they discovered the Universal Mind i.e *Brahman* .

Indian Mind was never satisfied by the identification of the body with the notion of 'I'. They always searched for a permanent and a stable 'I'. In this effort , they discovered the Individual Self i.e.; *Ātman* . Both the terms *Brahman* and *Ātman* are used with reference to the Universal Mind quite often. However , whenever a reference to the Individual Mind is to be made , the term *Ātman* is used. The term *Jīva* is also used with reference to the Individual Mind. the earliest expressions

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viz: *Brahman* , *Ātman* and *Jīva* occur in the *Vedas*. Therefore, it is clear that these concepts had developed in the *Vedic* period only. However, these were not taken for granted.

The *Upaniṣads* take deep interest in the discovery of *Ātman* and *Brahman*. *'Ātma vā are draṣṭavyaḥ'* is their aim *'Brahma Vijijñāsasva'* is their enquiry. For this purpose, the *Upaniṣads* adopt different methods. One method is to examine the states of waking , dream and deep sleep and try to find out at what level a substrate of psychological states could be identified. It is difficult to identify a stable substrate of psychological states. it is difficult to decide at that stage whether these very states constitute the Mind or whether these are only functions of the Mind, and behind these there is a substrate which is the Mind and which supports these states. But, during the deep sleep state and the Turīya state. when empirical psychological states are absent, the Mind i.e. the substrate of these states, can be identified as different and independent of these states. This is one method that is adopted by the *Upanisad* and the *Vedānta* schools to discover the Mind. This method is primarily demonstrated in *Māndūkhya* Upaniṣad but other *Upanisads* also frequently make a reference to it.

In the chapter on *'Upaniṣadic* thought on the concept of Mind', a detailed account of this method as given

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in different *Upanisads* is narrated with appropriate critical comments. This method of discovering the Mind is psychological method.

Another method adopted in the *Upaniṣads* is the epistemological method *Upaniṣads* raise the question whether the Mind i.e. *Ātman* can be ascertaned by the epistemological method. Whether one can see, hear or speak about the Mind is a question that is frequently raised in the *Upaniṣads.* This is answered by pointing out that 'one who sees cannot be seen, one who hears cannot be heard and so on. In this way, *Upaniṣads* show that the Mind is beyond epistemological reach. It can be only Intuitively comprehended. It is *'Svayam Prakāśa'*-It is Self-conscious. Upaniṣads talk of the paradox of the Mind being the seer, hearer etc. But not the seen, heard and so on. The inability to reach the Mind i.e. Ātman epistemologically does not disprove it's existence, but only points out that the epistemological means are fitted to comprehend the outside objects and the other objects, but not the very observer. *'Parāñjikhāni Vyatṛṇāt Svayaṁbhūh'* This fact of the mind being beyond the epistemological reach is discussed in *Kena Upanisad, Chāndogya , Brhadāraṇya* and in almost all *Upaniṣads.*

Whether the Mind is the source of Matter or matter

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is the source of Mind or both of them are two independent realities, is the question on which the position is not clear in *Upaniṣadic* thought . There are passages that declare ' *Brahmā Vā Idam agra āsīt*' '*Ātma Vā idam agra āsīt*'. This gives an impression that the Mind or the conscious being is the source of the cosmic evolution. But there are also passages that declare *'Sadeva Somya Idam agra āsīt'*, *'Ākāśo Vā namarūpayoh nirvahitā'*. Which give an impression that there is something non-conscious that has been the source of the cosmic evolution . But in these passages, the observations like '*Tadaikṣata*' made a little later, attribute thinking power to the primary source of the cosmic evolution. Therefore, it seems that *Upaniṣads* thought of the Mind or the conscious being to be the primary source of the entire cosmic set up. *Upaniṣads* probably did not bother with the questions whether *Cetana* can be the cause of the *Acetana* or vice-versa and whether *Cetana* admits the change or modifications. It is later *Vedānta* schools that had to examine these questions and formulate the appropriate theories of causation . Among the systems of philosophy, *Sāṁkhya-yoga* and *Nyāya-Vaiśeṣika* have taken a clear stand that the Matter and the Mind are the two distinct realities and one does not emanate from the other . On the other hand, the *Buddhist* have gone to the other extreme that the Mind alone is the basic principle and the Matter is only

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a projection of the Mind. The *Vedānta* schools have borrowed the *Sāṁkhya* concept of *Prakṛti* in some form or the other and have made it the primary source of the matter. The *Avidyā* of *Advaita* has the features of the *Prakṛti* of the *Sāṁkhyas* in so far as this also consists of *Sattva, Rajas* and *Tamas*. In *Viśiṣṭādvaita*, the *prakṛti* is made the *S'arīra* of Brahman. It is the *Śarīra* aspect of *Brahman* that undergoes modification. It's subtle form is the source of the material world and its gross form is the material world.In Dvaita, Brahman and *Prakrti* are two separate realities and it is *Prakrti* that is the material cause for the material world. The *Jainas* also have thought of *Jīva* and *Ajīva*. That is to say, the Mind and the Matter as distinct realities. Thus, the conscentious in Indian philosophy consider the Mind and the Matter i.e. the thinking substance and the non- thinking substance as two distinct realities-However, the *Buddhists* and *Advaitins* are in favour of considering the Mind or consciousness alone as the primary reality and allow only a functional or practical reality to the Matter.

The next question in respect of the concept of the Mind is it's extension or the scope of the operation. As the primary source of the entire cosmic set-up, naturally it is all pervasive . Therefore Upaniṣads always envisage *Brahman* or *Ātman* as all pervasive . Since in the *Upanisadic* thought , the Universal

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Mind and the Individual Mind are not clearly demarcated, both are treated as all pervasive . But, the Individual Minds have functional limitations. The *Sāṁkhya Puruṣa* and the *Ātman* of *Nyāya Vaiśeṣika* are also all-pervasive- The *Nyāya Vaiśeṣikas* explicitly state that the *Ātman* is *Vibhu*,while the *Sāṁkhyas* do not explicitly mention it. But the real point is Mind or the conscious being is not material. The dimension is the characteristic of Matter. Therefore, raising this question whether the Mind is all pervasive or atomic is futile. One can talk of only a functional dimension for the Mind. This is realised in the systems in which the Mind is stated to be atomic. For instance, in the systems of *Viśiṣṭādvaita* , *Dvaita* and *Jaina* , the Mind is considered to be atomic. But, it functions through the entire body by *Dharmabhūtajñāna*, by *Raśmi*, and by *Saṅkoca-Vikāsa* in these three systems respectively.

In the systems of *Sāṁkhya* , *Nyāya-Vaiśeṣika* and *Jaina* , there is no concept of Universal Mind. In *Sāṁkhya* , there are only *puruṣas* who represent Individual Minds but not *Īśvara.* In *Yoga* and *Nyaya Vaiśeṣika* , though there is *Īśvara* , he is also an exalted individual. He has nothing to do with the direction or regulation of Individual Minds., nor he partakes in the functioning of the Individual Minds. In *Vedānta* schools however, *Brahman*

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represents the Universal Mind and *Jivas* represent the Individual Minds. The Universal Mind is all pervasive while the Individual Minds function in the respective bodies. The Universal presence of Brahman is particularly brought out in 'Īśa' Upaniṣad and frequently mentioned in all other Upanisads.

While the Upanisads tried to discover the Mind by an analysis of the psychological states during waking, dream and deep sleep states and going beyond it, the later systems tried to establish the existence of MInd by logic . Both the *Sāṁkhya* and the *Nyāya-Vaiśeṣikas* try to establish the existence of Mind as separate from the body by arguments. *Sāṁkhyas* mainly advance two arguments.

1 A complex entity like *Prakṛti* is extended to service the purpose of someone else, and this someone else is Puruṣa- Unless the serving of the purpose of someone is envisaged, the whole process of the evolution of *Prakṛti* loses its significance. In the nature around us, it is found that all evolved entities serve the purpose of something or the other. There is nothing in the Nature that is completely isolated from the rest of Nature. Each aspect of the nature serve the purpose of someone else. However, the Nature need not be conscious of this fact.

2 The Second argument is *prakṛti* consists of

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three *guṇas, Sattva, Rajas* and *Tamas*. All evolutes of *Prakṛti* are also considered as constituted of these three *gunas*. To have a complete view of the Universe, one has to think of another entity which is not constituted of these three, That is to say, a *Triguṇarahita* entity has to be thought of. Thus *Saṁghāta Parār-thattva* and *Triguṇadi viparyaya* are the two arguments on the basis of which the puruṣa or the Individual Minds are accepted in *Sāṁkhya*-Of course, mere *Puruṣas* do not make the functional minds in *Sāṃkhya*., They have to get the co-operation of *Buddhi* or *Antahkarana*.

The *Nyāya-Vaiśeṣikas* also establish *Ātman* i.e Mind by arguments. Their chief argument is , the senses , Manas etc, are instruments. These instruments obtain knowledge of the external objects. That is to say, these lead to certain activities. No activity can be undertaken by instruments alone . An agent is necessary. Such an agent is Ātman. On the same lines, they also establish *Īśvara* or *Paramātman* The world itself is a product. There are so many other products in the world that are not man made. These products require an agent and such an agent is *Īśwara*.

Both the *Sāṁkhyas* and *Nyāya-Vaiśesikas* do not take in to account the psychological factors nor they go by the epis-

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temology of perceptual comprehension . They go by logical arguments . The *Buddhists* also accept *Ālaya Vijñāna* in place of *Ātman*. The *Jainas* have of course accepted *Ātman*. The only difference between the *Buddhistic* approach and the *Nyāya-Vaiśeṣika* approach is that, according to Buddhists, *Ālaya Vijñāna is Ks'aṇika* or momentary where as according to *Nyāya-Vaiśeṣikas, Ātman* is permanent. In any case the Mind is accepted by both. For *Vedāntins* acceptance of *Ātman* has been an *Upanisaḍic* in-heritance. However,they also advance good many arguments to establish it, only to meet the challenges of *Cārvākas* and the *Buddhists,* whose theory of momentariness was not at all acceptable to *Vedāntins*.

For the Individual Minds to function, and deal with the external objects, a mechanism is found mentioned in *Upaniṣads* only. This mechanism consists of *Manas* or *Antaḥ-karana, Jñānendriyas* and *Karmendrıyas* . In fact *Upaniṣads* mention the manas, the eye, and speech almost as an integral part of the personality. The five Jñānedriyas and the five *Karmendrıyas* mentioned in the *Upanisads* are adopted as a part of this mechanism by almost all systems of philosophy. The jaina-philosophy makes a detailed analysis of the different species possessing these *Indriyas* in single or in multiple. There is not

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much difference of opinion in respect of the nature and number of *Jñānendriyas* and *Karmendriyas* though their contact with the external objects and the way in which they provide information to the *Manas* and *Ātman* is differently described in different systems. But in respect of *Manas* or *Antaḥkaraṇa* there is considerable difference of opinion. The concept of *Antaḥkaraṇa* was probably developed in the *Sāṁkhya* system first and later adopted by the *Vedānta* schools. The *Nyāya- Vaiśeṣikas* go by such a concept of *Manas* which is not consisted of *Ahaṁkāra* and *Buddhi* and not an evolute of *Prakṛti*. Thus , broadly there are two varities of this inner sense called *Manas* or *Antaḥkaraṇa*. One developed ~~in the~~ in the *Sāṁkhya* and the *Vedānta* tradition, and the other developed in the *Nyāya-Vaiśeṣika* tradition. The *Jaina* concept of *Manas* is nearer to the *Nyāya-Vaiśeṣika* concept of *Manas* while the *Buddhistic* concept of *Manas* is altogether of a different type. Thus, the Manas or *Antaḥkaraṇa*, the *Jñānedriyas* and the *Karmendriyas* constitute the physical equipment and the instruments of the Mind for its functioning. The concept of *sūkṣma Śarīra* or *Liṅga Śarīra* is also developed in *Sāṁkhya* and *vedānta*, consisting of the Manas or *Antaḥkaraṇa* and these *Indriyas*.

The main function of the Mind is to obtain

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knowledge . Now, what is the nature of this knowledge and what is the relation between this knowledge and the Mind is a question that is very relevant to the study of Mind. In this respect, there are three views in Indian philosophical tradition.

1. Knowledge or consciousness is the very essential nature of the knower.

2. Knowledge is an attribute of the knower.

3. Knowledge is an activity of the knower.

The *Upaniṣads* and the *Vedānta* schools take the view that knowledge is the very essential nature of the knower. However they think of two types of knowledge, viz - *Svarūpaj-ñāna* and *Vṛtti jñāna*- while the *Svarūpa jñāna* is the very essential nature of the knowing Self, the *Vṛtti jñāna* is the modification of *Antaḥkaraṇa*. *Vṛtti jñāna* pertains to the external objects and the mental states while the *Svarūpajñāna* enables one to cognise onself and one's intrinsic qualities like Bliss. The *Nyāya-Vaiśeṣikas* go by the second view that knowledge is an attribute of the knowing Self. While the *Mīmāmsakas* consider knowledge to the activity of the knowing Self. Whether the knowledge is *Svayaṁ-Prakāśa* or requires something else to reveal is also a question that is raised in a big way. *Vedāntins* go by the theory of *SvayaṁPrakāsa* nature of kknowledge .. That

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is to say, it is Self revealing. However, in case of *Svarūpa jñāna*, it is Self revealing both in the sense that it is Self-coscious and also reveals itself without any other aid. But in case of *Vṛtti jñāna* , it is not Self conscious but only Self revealing . In the *Viśiṣṭādvaita* , in place of *Vṛtti jñāna*, *Dharmabhūtajñāna* is ac-cepted. This is also Self-revealing but not Self-conscious. In Sāṁkhya also knowledge is Self-revealing. In Nyāya-Vaiśeṣika there are two stages of knowledge, viz-Vyavasāya and Anuvyavasāya. While Vyavasāya needs Anuvyavasāya for it's revelation ,. Anuvyavasāya does not need any further stage of knowledge. In Purva-Mīmāṁsa, according to Bhāṭṭas the knowledge is not Self revealing . It is only to be inferred. But, according to *Prābhākaras*, it is Self-revealing . The knower , the knowledge and the known are revealed together according to *Prābhākaras*. Accord-ing to *Jainas* and the *Bauddhas* also, the knowledge reveals itself.

Right from the *Upaniṣadic* time, the cognitive, emotive and the rational functions of the Mind are listed in large number in Indian philosophy. The nature of these is explained more or less in the same way. Some consider each one as a separate quality while others consider them as different varieties of cognition. Some of the emotive qualities are considered as basic, while others are derived. The theistic schools of *Vedānta*

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think of two types of cognitive and emotive, qualities viz-*Prākṛta* and *Aprākṛta*- The *Prākṛta* pertain to Jīva when he is in transmigration while *Aprākṛta* pertain to the liberated and the God. In Indian philosophy , it is advised that the emotive qualities be regulated and a kind of mental descipline be developed.

The whole *Yoga* system is intended to help the developing of such a discipline. The discipline prescribed by the *Yoga* is accepted by *Vedānta* and other systems . *Vedānta* prescribes certain additional programmes as *Sravaṇa*, *Manana*, etc. The *Upāsana* , *Bhakti* and Śaraṇāgati are also prescribed in theistic schools.

The purpose of the study of the nature and functions of the Mind in Indian philosophy is not merely to make academic or scientific study , but it is to discover the true nature of the Mind which is bliss, to harness and enjoy this bliss. The basic characteristic of both the Universal Mind and the Individual Minds is not merely the consciousness but also blissfulness *Ātman* is both *Vijñānaghana* and *Ānaṅdamaya*. If one follows the discipline prescribed, one will be able to discover the true nature of oneself and also the true nature of the Universal Mind. The two are always in harmony But the Individual Mind will have diverted from it during transmigration . It is to restore this

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harmony and to discover this Bliss, a study of the Mind has to be undertaken. This is what is declared in the passages like *'Atma va are Drastavyah'* Thus, the exposition of the concept of Mind in Indian philosophy is not only psychological and epistemological but it is value oriented.

The contribution of this thesis to the extension of knowledge in the field of the concept of Mind in Indian philosophy, is three -fold

1. The Upanisadic thought on the Mind, the thoughts in different systems of Indian philosophy including *Jainism* and *Buddhism* are brought together in this thesis and classified into different aspects such, as the nature of Mind, the functions of Mind, the relation between the Mind and matter and other allied aspects

2. The three approaches adopted in *Upanisads* and later philosophical systems for the study of the concept of Mind, viz psychological , epistemological and logical are shown with appropriate illustrations and extracts of the source passages.

3. The Value orientation of the study of the Mind, the empirical and transcendental levels of the Mind, and

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